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WILLIAM CARDINAL O'CONNELL

ARCHBISHOP OF BOSTON

VOL. II

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Sermons and Addresses

THE MEANING OF CHRISTMAS

When from the silence of the earth, man, animated by the breath of God, stood forth a reality in the universe, upon his being was stamped indelibly the seal of God's power, and reflected on his soul, fresh fashioned by Omnipotence, shone out in splendid radiance, God's image and likeness. Man was made like unto God. It would seem that even Omnipotence could do no more. But who can sound the depths, who reach, even in wildest fancy, the heights of the Divine bounty and power? Who is the counselor of Him who created wisdom? Who shall restrain the arm of Him who holds heaven and earth in the hollow of His hand? When, therefore, it pleased His infinite Will not only to make man like God, but to go even farther and make God like man, when in the fullness of time, at the appointed hour Omnipotence Itself lay a helpless babe in Mary's arms, Wisdom became a mute infant, the King of Kings took for his robe of state coarse swaddling clothes, and He at whose bidding the sun sent forth its heat and light, lay shivering from the midnight cold, who shall question the designs of God? What is man to do as he hears the awful mystery, "the Word was made flesh," but prostrate his nothingness before the Infinite and cry, "Lord, I believe"?

The story of Christ's Birth is old yet ever new. As children we learned it at our mother's knee and gazed

with delight half mingled with awe at the crib that represented to our childish fancy this first scene in the life of the Redeemer. But as Christmas succeeds Christmas, and each one brings us nearer to the end of the time allotted us to live, and each succeeding year imprints new lessons on our hearts, of all that we ought to be, but are not, of all that we would do, but cannot, of our own weakness and God's strength, we seem to see with clearer vision the fuller meaning of Christ's Incarnation, the fuller significance of the words, "the Word was made flesh."

The world had gone astray. God had implanted in the breast of every man a still small voice to guide him in his actions, but the tumult of passion, and the din of selfish cares drowned the cry of that voice, and it was heard seldom or never. It was necessary that above this confusion of internal strife and exterior disorder a trumpet sound should still rend the discordant noise of both and cry Peace. For that "the Word was made flesh."

Man had received the crowning gift of reason, that by its clear light his course should be guided; but sin came like a black impenetrable mist and overcast imperial reason, and impulse and whim and fancy were left to guide the footsteps of humanity whose eyes dimmed by ignorance could no longer behold the true goal toward which it should tend. It staggered groping over hill and dale, moor and quicksand, until it fell exhausted and spiritless, unable or unwilling to rise. Then came "the Light that shineth in darkness"! Over the plains of Bethlehem a star appears. It was the light of Redemption. "The Word is made flesh."

God had framed a law unchangeable, according to which men were to lead their mortal life. Unbridled li-

cense seized it from the hands of God and shattered it into illegible fragments, lest indulgence should be limited by its decrees. Then Justice rose and in its tribunal man was condemned to death. Or if pardoned, a proper victim must take its place in punishment. Then throughout the wide courts of Heaven rang the voice of God's own Son, "I come to do Thy Will. I accept the punishment that man has merited. So that he live, let Me die."

In the silence of the night this Victim comes into the world to die for it. "Justice and Peace have kissed each other," and they kneel now at the crib of Jesus, and whisper, "The Word is made flesh." In this coming of the God Man is involved His life and death; and in His life and death the welfare, temporal and eternal, of humanity is bound up.

It is not the time now to dwell upon the arguments that prove the Divinity of this Birth. The whole year is devoted to that; for Sunday after Sunday you are called upon to listen to the doctrines that He taught; to hear the words of Wisdom that fell from His lips; to see, as it were, the very works that He performed, and that are the first proofs of His Divinity. To-day we meet here not to ask questions or to answer them. We stand about the crib as did the simple shepherds on that first Christmas morning, and offer to Him our humble but entire adoration. We too "have seen His star in the East, and are come to adore Him." The star of faith leads us to His altar where He lies, as once He lay in the manger at Bethlehem. What matter to us though others doubt and shake their heads, unwilling to acknowledge an infant as their God. We know the declaration of the Apostle of God which says: "The foolish things of the world God hath chosen that He may confound the wise; and the

weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and things despised hath God chosen, and things that are not to destroy things that are." If God would even now by some wondrous sign confirm His revelation to the world even then would they refuse to believe, and attempt to prove that what they had seen was but some fiction of the fancy or some deception of the senses. When men doubt even that they exist, is it wonderful that they doubt God's word, proved by miracles, attested to by eye witnesses, and handed down through generations of men whose honesty cannot be suspected? When this same Christ hung upon the Cross, the Jews said to Him, "Come down from the cross and we will believe Thou art the Son of God." But when three days after He performed even a greater miracle by raising His dead Body to life again, they swore, even against every contrary proof the most convincing, that His Body had been stolen away.

No — to-day our hearts must speak. To-day the pent-up wells of devotion to God's Humanity must burst their confines and fill our souls with grateful adoration. It is for us that He was born. For every soul here present He came from His high place in heaven to dwell upon earth our model and our brother. As Priest He came, and as Priest we worship Him to-day by offering to Him the sublime gift which He Himself has left us. As King He came, and King, indeed, He is over the whole Earth. And to-day, from pole to pole, and "from the flood to the world's end" His subjects kneel beneath His banner and send up to Him the homage of their whole being. A King indeed He is, for before Him all nations bow their heads and acknowledge His law. His reign must be established in our souls; His supremacy must be recognized within

us; our hearts, and not our heads alone, must yield to His gentle sway, else we shall be but treacherous subjects, like those Romans of old, who with murder in their hearts knelt at Cæsar's feet in mock supplication, and while their hands grasped daggers, with their lips cried — *Ave Cæsar!*

Nearly nineteen hundred years ago He came into the world. To-day He should come not only to the world but to *us*. Shall we be of the number of those of whom we read "He came unto His own, and His own received Him not"? His advent in the world marked a new era. We mark now the progress of years from the date of His Birth; as the pagan Romans did from the founding of the city. Let us begin from His Birth in our hearts to-day to mark this too a new spiritual era. Let our new life begin from to-day.

It is the pleasant custom for friends on this day to interchange tokens of love and esteem. There is a gift richer than gold and jewels, more precious than all the wealth of man, aye, more precious than anything that God has made, that gift even the poorest can offer to our best Friend, our most loving Father to-day. It is the gift which He Himself has given us. It is Himself! Soon upon that altar it will lie, and as the priest raises it on high, no greater, richer, holier gift exists throughout the universe of God. The priest, and all the faithful with him, give it back to God, who sends it to us that we may have something worthy to offer. Do you too unite presently in its oblation, and as you offer to God Himself, offer along with it your own hearts and souls. As it is borne aloft before the Throne of God, He will stoop down to earth and fill your souls with His holy peace, which alone can make this day in truth a very Merry Christmas.

THE UNITY OF THE FAITH

And there shall be one fold and one shepherd. — St. John, x, 16.

Standing in the midst of His beloved disciples and surrounded by multitudes of those who, while they closed their hearts to His earnest pleadings, could not close their ears to the sweet music of His words, or their eyes to the fascination of His holy countenance, the Redeemer lifted His voice, and spake forth His sublime doctrines. His words have been recorded by loving hands, and passing intact through centuries of varied history, are repeated again and again as each succeeding festival calls the faithful together to sit in spirit at the feet of their Divine Teacher. They never lose in point of freshness, but gaining in the manifest wisdom and prophetic insight that stamp their utterance, create in the mind at every new recital a deeper and more lasting sense of the divinity and godliness of the Word Incarnate.

Nineteen centuries ago, as Christ by simple figures and humble parables expounded to His followers the sublime truths of the New Dispensation, the fullness and deep significance of these lofty lessons could scarcely have been realized, except by one who, convinced that the Master was God made man, knew whatever He said was truth and wisdom. But we who, besides a knowledge that comes of faith, have before us the recorded experience of the past, who, besides a confidence in revelation, have attested the veracity of Christ's prophecy in the facts of history since His time, understand more inti-

mately the inner and hidden sense of many of His sayings which must have been lost in part at least upon those among whom Christ walked in person, and who learned the truth from His own lips.

When they heard Him proclaim to the world that He was the Good Shepherd who knew His sheep and whose flock knew Him; when they heard Him speak of the other sheep, not of the flock, who were to be gathered into the one sheep-fold, so that there might be one fold and one Shepherd, how many, who listened, saw in those simple words all that we see, or dreamt of the meaning which is so obvious to us. We, at least, do not, like them, strive to banish from our hearts the influence of His teachings by ascribing His words to insanity, or refuse to listen to His words because they condemn the contradiction they meet in our daily lives. There are some, however, even to-day who, like those who heard this parable in Jerusalem, fail to comprehend its significance. They would fain twist His words from their lawful and obvious meaning, and because their hearts are not docile to His commands, their minds are not allowed to see the truth so plainly stated in those simple words: "There shall be one Fold and one Shepherd."

As He stands thus speaking in the streets of Jerusalem His mind wanders in prophetic vision across the plain up to Golgotha. In spirit He sees gathered there at the foot of the Cross His tender flock, the young Church, composed of a few faithful souls, who are ready to die to maintain the unity of His doctrines. Then He gazes in spirit down the ages to follow, and sees the realization of the prophecy that when the Shepherd has been stricken the flock shall be dispersed; and before His soul comes up the vision of our age and our time; when church is

multiplied upon church; when Christian is divided against Christian; when each tears from the sacred teachings only that part which suits himself, and calls the rest a lie; when individual opinion is pitted against revelation, and when men calling themselves followers of the Divine Master coin doctrines and call them Christ's; invent novelties that tickle the ear and stamp them with the counterfeit seal of the Good Shepherd; when to be united in faith is deemed conventional, and to be assembled in the holy bond of one religious fold is considered illiberal and intolerant. What a pang must have passed through His Sacred Heart, even while He pronounced these gentle words, as He beheld the men of our day advocating in His name and as His disciples that it was inconsistent with His teachings to hold that there should be only one Church, but that each was to believe as suited him best, and the more sects, the better for Christianity. In the name of Christ our divine Shepherd, as a priest of God, whose duty it is to preach His word, in the name of the Catholic Church, whose unworthy minister I am, I proclaim with my feeble voice the self-same doctrine which Christ taught in this parable of the gospel, that there is but one Church, that there never was but one true fold, and that until the end of time, yea for all eternity, until truth ceases to be truth, until divine revelation shall prove false, until Christ ceases to be God, there can never be but one true and only Church, the fold and flock of Jesus Christ, the only Good Shepherd.

If it is true that Christ founded any society or body of His followers; if it is certain, as it is, that He ever preached the truth to men; if it is a fact, as it is, that He established means of obtaining grace and pardon upon the earth, then it is equally certain, equally true, that

His teachings were one with truth; that He wished them to be preserved whole and intact, and that He established as custodian of His doctrines and guardian of His graces one only religion that was to last as one and undivided, until the world should cease to be. If there is any truth that stands clearly defined in the recorded word of God; if there is any truth that appeals to the common sense of humanity as well as to the religious consciousness of man, it is the doctrine of the Unity of the Church, the doctrine suggested to us by the text I have just read to you, and concerning which I shall speak to you this morning. To-day's Gospel demonstrates that there is but one faith, and consequently one religion that can be called the Church of Christ.

If we appeal to other parts of Scripture for confirmation of our dogma, we see text after text that echoes and reëchoes the same truth. Throughout the New Testament the Church is spoken of as a kingdom, a city, a house, and as a body. The very mention of these words signifies unity of belief and creed. For is it not the prophecy that a house divided against itself shall fall. Shall we ascribe to Christ the great Architect and Builder a work of which the very elements contain germs of decadence and self-destruction? Was it not, on the contrary, the most earnest prayer of Christ to His Father that His followers might be one, as They were? What does Paul mean when he speaks to the Ephesians of "One Lord, One Faith, One Baptism"? What does he mean when writing to the Galatians he anathematizes in powerful and thundering words those who turn aside from the faith of Christ which he has taught them, to follow after the doctrines of any other, yes, even though he who teaches them be an angel from heaven? What can

he mean, too, when in writing to Titus he warns him to shun, after a few warnings, any one who cuts loose from the one true faith? If there be meaning in words, if we believe that the Scriptures are the word of God; if we believe that God is truthful and is unwilling to deceive us, and that His apostles taught His doctrines, then does it follow as clearly as truth is truth that among all the vast number of those who claim to be the Church of Christ, one of them and one only can be the true one. One and one only has maintained in all its purity those jewels of faith deposited in trust for humanity until the veil that hangs before the face of divinity shall be torn away and we shall see God as He is. For His Church cannot fail and she cannot be hid. One mark by which it may be surely known is its unity.

Laying aside, however, all proofs which the Scriptures furnish us in abundance, right reason must dictate that Christ's Church must subsist in unity of faith, and accordance and harmony of belief; that what she once has taught as truth revealed by her Founder she can never retract; that she can never promulgate to-day what yesterday she denied; that as soon as she departs one jot or tittle from the teachings of its Founder she ceases to be the spouse of Christ and must be looked upon as only a counterfeit presentment of what she pretends to be.

Who professing the name of Christian will say that Christ taught anything but truth? Who does not know that He has called Himself the truth? "I am the Way, the Truth and the Life." Read His life and teachings from cover to cover. Will you find there a denial in one sentence of what was affirmed in another? Does He say at one time that He is God, at another that He is not? Search the sacred writings through and through,

scan with the eye of the learned critic each phrase, and sift it to its finest meaning. Can you find one passage in which He gives to men the power of forgiving sins and in another that He was but playing with words when He made this promise. Tell me if on one page you read that Baptism is a Sacrament, and on another a mere ceremony. No; truth is always the same. Error alone changes. Christ taught the truth, and hence His Church must be no fickle testimony that wavers and nods with the whims of men; no bark without a helm that is blown hither and thither upon the waves of sentiment and opinion; no sickly flame that burns only when blown by the breath of human applause; but must partake of His own immutability, and stand like a towering mountain, unmoved by storms or showers, ever the same, unchanged, unchanging, till time shall be no more. Thus only can truth afford to stand. For having its origin in the essence of the Divinity, it hangs not on the smiles or tears of man; it is unaffected by human raillery or ridicule. Its strength comes from above, and no king can coax it into subservience or threaten it into submission.

Look abroad over the earth and see if you can find one religious body that professes itself Christian which has maintained till now this unity of faith. Trust not to the claims that each set forward, but examine the origin, the birth, the life, the history of each. If Unity of faith is a visible sign of the true Church of Christ where is it to be found? What is to become of those who claim that one sect is as Christian as another? That all combined are the true Church? Impossible since one sect affirms what another denies, and we know that truth is never contradictory.

The history of one tells us that it sprang up in the four-

teenth century when it maintained a doctrine before unheard of. Then another sprang up from that, and another from that, until one could fill a volume with the names of the isms and ites that flood the Christian World, and particularly our own dear land, with doctrines of all kinds, so that any one from the fiercest sceptic and rationalist to the ranting sentimentalist may be accommodated with a creed that calls itself Christian. O my friends, what a pitious spectacle is this! Is Christ divided? Were His doctrines mere elastic platitudes that could be made to fit every opinion? Were His sublime teachings mere plastic utterances that were to be moulded by the fancy or mental caprice of each individual? No. He has established a living authority the principle of unity, to be the infallible judge and testimony of His unchangeable word. He who has said heaven and earth shall pass away, but my words shall not pass away, has also said "hear the Church, and if he hear it not let him be to thee as a heathen and a publican." There is but one Church upon the broad earth that even professes to be ever the same. There is but one Church that even lays claim to an infallible authority that must be heard and obeyed. There is but one Church, search where you will, that calls all mankind, as Christ did, rich and poor, slave and master, learned and ignorant, to sit at her feet and learn from her and not from private opinion, or critical research, or emotional fancies, but from her own authority, one and the same doctrine for each and all; that demands the same allegiance, that grants the same graces, and gives the same holy Sacraments to every one, Greek and barbarian, that enters her sacred fold, and enrolls himself among her children. That Church is the Catholic Church, and lest I be misunderstood I add the Roman Catholic Church. That Church in all

times and in all ages has taught the same doctrine, and has maintained and conserved it in adversity and prosperity alike. The faith of St. Peter in the first century, was the faith of Augustine in the fourth, St. Thomas in the thirteenth, and yours and mine in the nineteenth. That Church therefore, and that Church alone, can be the true one. If I am charged with narrow-mindedness, I answer yes, since truth is always exclusive of error. For I speak not now of individuals, but of principles. And I say that the very foundation stone of all other than the Catholic religion is weak and instable, for whereas an infallible authority is solid rock, private opinion is but sand. He who builds upon the first, stands sure; he who raises his house upon the second must expect one day, sooner or later, to see his foundation swept from beneath him, and his edifice in ruins. For private opinion must change when it depends alone upon human knowledge, which in each individual mind is far from identical, and even in the same mind changes with time.

The objective existence of truth is independent of mere apprehension of the mine. The sun does not cease to shine, and shed its radiance over space because we are blind or are shut out of the reach of its rays by walls and inclosures. Even if man by his own reason can never solve the Mystery of the Eucharist, Christ is the Blessed Sacrament none the less, and that whether man chooses to believe it or not.

Oh, if men would come down from their little self-constructed pedestals of intellectual pride, and leaving behind them the cloaks of self-sufficiency in which they have wrapped up their intellects and hearts, and kneeling like little children at the feet of Christ, say simply: "Speak, Lord, for thy servant heareth," then would the prayer of

the Good Shepherd be fulfilled. Then would the lost sheep return to the fold from which they have been torn by hireling and unfaithful shepherds. It is for us, dear brethren, to pray as our Divine Master did that our separated brethren may see the truth and, knowing it, may return to Holy Mother Church, whose arms are ever open to receive them in a loving embrace. She loves them as a Mother; she sighs that they are absent from her; she prays with tears and supplications that they may one day retrace their erring steps, and be gathered again into the one true fold, under the One Shepherd who leads his sheep by clear running fountains and makes them to lie down in green pastures, where He leads them with gentle care, and carries them in His arms across the dark pool of death into the pleasant fields of eternity, where the wolf cannot come, but where there is always peace and eternal unity of love and adoration.

THE MASS: CHRIST PRIEST AND VICTIM

In this age of unbelief, when men's spiritual eyes have shrunk to the dimensions of the eyes of their body, and reason, human and finite, dares to measure and confine the limits of the mercy and power of a God whose name is Infinite, it is indeed a pleasant thought to consider that our Church, the Catholic Church, is at least one organization that sets its foot upon the serpent of incredulity and raising its banner of faith high over the petty pennants of conflicting sects whose motto is "I think," she unfurls its colors to the gaze of men and angels with one word indelible and brightly emblazoned upon it, "I believe."

Speak of God to a man of our times who is versed in the fashionable scepticism of the day, and he shrugs his shoulders and mumbles something about the unknowable and the unknown. But the Catholic to whom that Name is sacred feels in the depths of his soul the sacredness of the thought of his Creator, his Father. This is faith. Tell your rationalist of the story of the Incarnation of God's son, and His sufferings for our redemption, and the only heights to which his soul arises is six feet from the earth; he speaks of the perfect type of humanity which Christ represented. Nothing more. But at the mention of Christ's Sacred Name, the Catholic bows his head and his soul is filled with anguish at the bare thought of Calvary, and with supreme gratitude as the scene of the resurrection succeeds the awful death on the

Cross at Golgotha. This again is faith. Speak to yon enlightened reasoner of the nineteenth century of prayer and reparation for sin, and in his pity for your weak-mindedness he will endeavor to conceal the smile that rises upon his lips, and he will remind you that the age of superstition has gone by. But the Catholic recalls with fervor those hours of holy commune with his God, when as he knelt with bowed head and broken spirit before the altar of sacrifice he knew that he was near his God, he felt the calm of His Presence and the sweet soft tones of forgiveness in his ear, and the healing balm of His forgiving touch upon his soul. He recalls the sight of his Sacramental Lord in the Sacred Host raised high above his head, as in a voice that goes out from his inner-most heart he cries out, Receive, O God, this pure oblation in the remission of my manifold sins. This is faith, sublime faith, that, thank God, still holds sway in our Holy Church, and which, like a beautiful flower, amid the thick rank growth of stunted weeds, appears from its very surrounding only the more beautiful, the more radiant, the more fragrant.

As we belong to that Church we must have faith — faith in the word of God, faith in His truthful promises, faith in the unseen presence of Him who guides our steps and leads us by the hand through time to eternity. As the organs of the body so the faculties of the soul need exercise in order to bring them to maturity of strength and development. That exercise as Christians we are bound to give our spiritual faculties, for as St. Paul says, the just live by faith. In every action of our lives, in every season of our existence, we have ample field for the use of the powers of our soul. In the blossoming of the fields, besides the laws of nature

that regulate the growth of plants, which is all that the scientist sees, the Christian recognizes the prime Giver of increase and plenty. In the heavenly motion of the spheres, besides the laws that govern the movements of the stars and planets which the astronomer teaches, the Christian beholds revealed the finger of God that governs the universe. Besides nature, the hidden truths of religion claim our faith. The same Person that walks in the streets of lowly Galilee is called by the Jews and Pharisees, Jesus the son of Joseph the carpenter, and by those from whose eyes have fallen the scales of unbelief Jesus the Son of God. Even as the God-Man hangs upon the gibbet on Calvary on one side is the unbeliever, the thief who sees only the fellow culprit, and on the other, the believer, the one who sees the innocent victim, the world's Redeemer under the guise of a malefactor. The Divinity veiled under the Humanity of Christ called forth the exercise of faith of those with whom He dwelt, and to-day we too recognize in the humble Nazarene the God that made us and the Saviour that redeemed us. Surer than the testimony of sense, clearer than the light that makes things visible to mortal eyes, more certain than the knowledge that comes to us by sight or touch, we know that God is Man, and that the Almighty, that He might lift up man, assumed our humanity. This is the victory that overcomes the world — our Faith.

If our faith is called forth into action, if our belief in God is roused from its dormant state in our souls into active exercise by the consideration of Christ offering Himself for man on Calvary, much more is it stimulated by the consideration of that same sacrifice on the altar in the Mass, which is but the repetition of the Crucifixion. The Priest is the same, the Victim is the same.

Christ on that first Good Friday raised between earth and heaven, between man and God, stretched out His arms over the world and cried to His heavenly Father, "Receive, O God, this sacrifice and forgive mankind its sin." On the Altar Christ too, as He is raised on high in mystic oblation, repeats the self-same words: "Behold me, Father, a pure sacrifice to thy Justice. Blot out the sins of Thy people and forget their iniquities against Thy Holy Name."

Therefore at the Holy Sacrifice of the Mass we may exercise our faith even more meritoriously than if we had been witnesses of the Crucifixion. For there, as St. Thomas says, the Divinity was concealed under the Humanity. But that same humanity had worked such miracles as would have convinced any one but the wrong-hearted and blinded Jews. Whereas in the Sacrifice of the Mass, both Divinity and Humanity are veiled under the humble appearances of bread and wine, and we hear only the words of Christ echoed through nineteen centuries, "This is my Body. This is my Blood," and we believe the words because He who speaks them is the All-Holy God.

With the eyes of our souls, therefore, well opened to the light of this saving faith, let us consider what is this act of worship which we call the Mass. It is a Sacrifice. Since sacrifice implies the immolation to God of some offering by one consecrated to act as mediator between heaven and earth, we must seek therefore in the Mass, who is the priest, who is our mediator, and what is the victim that He offers? Who is He who, vested with our humanity, raises His consecrated hands to God in supplication for our sins? Jesus Christ, the anointed of the Father, the great High Priest from whose priesthood all

others derive their efficacy and power; Jesus Christ, the only begotten of the All-Holy God, who at the moment of His conception became King, Priest, and Victim; Jesus Christ, upon whom the Father poured out the oil of sacerdotal power and the ointment of eternal priesthood, saying to Him, "Thou art a priest forever, according to the order of Melchisedec." As Melchisedec offered the sacrifice of bread and wine, so Christ the great High Priest offers daily upon our altar the Sacrifice of infinite value that veils itself under the appearance of bread and wine. In the chaste womb of His Virgin Mother, as in the chosen Temple of God, by the ordinance of God, and by the divine hand of the Eternal in the very act of the Incarnation, He was constituted the head, the representative, the priest of the human race, to govern, to teach it in all things that appertain to God and to offer up to the adorable Trinity in the name of the human race, for its salvation and happiness, a sacrifice truly worthy, an acceptable act of adoration, thanksgiving and redemption.

Once upon Calvary He performed the great functions of His office, as the light faded from His eyes, as a shiver of death shook His wounded frame, and in the last anguish of more than mortal agony He cried, "Into thy hands I commend my spirit." The Crucifixion was the Great High Mass, from which all others have their efficacy.

Surely as the Sacrifice of the Cross was sufficient to blot out the stains upon the souls of all mankind from Adam down to the last man that shall live upon this earth, just so surely is the Sacrifice of the Altar sufficient to apply the merits of that first Sacrifice to the needs of the individual sinner.

Moreover, as the merits of the Sacrifice of Calvary were infinite, those of the Mass are no less so; for the Priest is Christ, and the Victim is Christ, and Christ is infinite God, and infinite Saviour. There is nothing wanting in the gift that is offered upon the Altar: it is perfect with the perfection of God Himself, and He who offers it is no mere human being. The priest that we see at the Altar is, it is true, the minister of Christ, and represents Him before the eyes of the people. He prepares the offering for the sacrifice: he stands before the people and for the people, in God's name: he invites them to join with him in begging God to prepare them and him for the august mysteries: he places the bread upon the altar and the wine in the sacred chalice — that bread and wine soon to become only the veil of the Living Christ, God and Man, hiding Him from our mortal eyes which could not, except in Heaven, look upon Him and live.

Then at the solemn moment in the silence, the human priest pronounces the awful words over the elements, and now no more is the man the chief ministrant, but Jesus Christ Himself is here, Body and Soul and Divinity. Christ stands at the altar between you and God; between your sins and God's justice; between your weakness and God's strength. There He stands as really as the human priest that is visible to your natural eyes: invisible to us, but visible gloriously to the myriads of Saints and Angels who in His Sacred Presence sing the rapturous hymn of everlasting praise — "Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are filled with Thy Glory: Hosanna in the highest."

He Himself comes to offer sacrifice; for what man is worthy of his own merits to stand as Mediator before the Eternal All-Holy God, except Him whose soul is

without spot, because it is the Soul of God; and whose Body, assumed from an Immaculate Virgin, is the fitting tenement of such a soul?

Because this great Priest looks abroad over creation and can find no gift worthy to offer to the Eternal Father as an adequate act of adoration and supplication, lo, He offers Himself. "Sacrifice and oblation," He says, "Thou wouldst not; but a Body thou hast fitted for me: Then said I, Behold I come." O Christians, as the bell sounds out the tidings, and you bow before the elevation of the Sacred Host, ponder well in your hearts this sacred truth. Christ is here! He stands at the Altar, the great High Priest of the Universe, and pours out before God's offended Majesty that Blood which was spilt on Calvary; which redeemed the world; which opened Heaven; which triumphed over the gates of Hell; which made grace much more abound where once sin abounded; which cleanses sinners, and perfects saints! That Priest is my God: that Victim is my Saviour! That sacrifice of infinite value is all for me; that I, the child of sin, may be the very child of God; that my soul grown old in vice may return again to the innocence of my Baptism, may be renewed as it was before the world, the flesh and the Devil had made me the sinner that I am.

Now Christians, while Christ is with you, not as the injured God, but as the Priest pleading for your forgiveness, seize the opportunity to beg of Him what most your soul needs. Grasp the hem of His garment, and do not let Him go till He has blessed you. What if it were the last time you were to kneel in His Presence on Earth! Would you not cry out with all the fervor of your being, "Jesus, Master, have mercy on me, for I am a sinner! Give me back Thy love, Thy grace, which I have

forfeited. I am sick of sin: my soul is weary of guilt: the burden of my iniquity is too great for me to bear. I feel it weighing me down, sinking me fast toward Hell. Stretch out thy right hand and save me. Jesus, Victim of love, help me. Lord, save me: I perish."

Look up, Christian soul, to the Altar where Jesus reigns; for even now He hears your cry and has sent forth strength to your soul. In union with Him offer to God all that is best in your possession — your soul freed from guilt, your heart purified from the love of sinful pleasure, your mind and all its faculties, your body and all its members. In spirit lay them all upon the Altar where Jesus is Royal Priest and Victim; and in return ask of Him, the most precious gift in all Creation, His own Divine Self.

This, O Christians, is what the Mass is — the highest and most exalted act of worship, the sublime Sacrifice in which God offers to God a Victim-God, and you who are present join in the offering, and reap the inestimable benefits of the Sacrifice of Calvary.

Where upon the earth can such worship be found except in the Church which Christ established? What treasure is there in the universe of such incomparable value as a single Mass? And yet how incredible, how appalling the coldness, the lukewarmness, the sloth, the indifference of Catholics! If for one moment the veil were lifted from our eyes, and we saw what in reality the Mass is, we should be overwhelmed with wonder and gratitude. If we are not, it is because our faith is dead, our souls divided, our minds pre-occupied; because we do not forget the human, frail, mortal priest, in the overpowering consideration of the spotless, Divine Eternal One; nor merge the whole outward ceremonial in the

awful reality of the Divine Victim and the ineffable drama of our redemption.

Open wide, then, the eyes of the soul. Lay aside for the moment all thoughts of care and trouble; and come to the Holy Sacrifice as the early Christians did with hearts full of awe and love and devotion; for He who on the Altar as on Calvary is both Priest and Victim, is also the Eternal King of Heaven.

PRAYER

Ask and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you. — MATTHEW vii, 7.

GOD is infinite. There is no place, no spot, no space, where the unlimited, all-pervading eternal Deity does not exist. When the firmament is radiant with the fervid glare of the noon-day sun, look up to it and say, God is there. When the night appears and the soft rays of the moon and the flickering rays of countless stars send their mellow brightness upon the sleeping world, fix your eyes upon those distant spheres and let your soul speak and say, God is there. Spread out before you the map of the world; place your finger upon the dreary, lonesome wilderness, where never has trod the foot of man; or point to the remotest parts of the barren desert where human life is impossible; or let it rest upon the place which marks that part of the vast changeful ocean where no ship or bark of man's invention has ever sailed, and then whisper to yourself the indubitable certainty, there God is, there the Infinite exists.

When you have searched for the most remote and distant portions of the universe and recognize that He who created them still preserves them by His presence; when mind and soul and thought have traveled leagues immeasurable, come back again and let your consideration centre upon yourself. Look in upon your soul, gaze down into the most secret depths of your own consciousness, reveal to yourself what you alone can know of yourself, and which even you almost fear to know, and then stop, reflect, acknowledge: There too

God is. In the blood that flows in my veins, in the bones that support my flesh, in the nerves that quiver with the electricity of sense, in the brain that telegraphs the messages of the will, in the mind that thinks, in the soul that governs, God, the infinite, the all-pervading, the illimitable, is, by an existence more real than our own. Escape there is none. We must exist having been once created, and while we exist, God holds us. "Where shall I fly from Thy face, and whither shall I flee from Thy spirit? If I go up into heaven, Thou art there, if I descend into hell, Thou art there, if I take the wings of the morning and fly to the uttermost parts of the sea, even there Thy right hand shall hold me."

But why should we seek to fly from God's presence? Is God then only a terrible Being that persists in encroaching upon the privacy of our lives only to act the spy? Is His eye only a light that illumines with so terrible a glare that it frightens us to behold it? Does the hand in which he holds us appear but unflinching irresistible might of a tyrant? We are Christians and we know better. That eye that never sleeps watches only to guard, the hand in which we live does not oppress but defends. There are times, God knows, when the sight of our wickedness appals us; when the consciousness of the evil we have committed makes us afraid; when the record we have made stands out upon our souls in so black a dye that we would gladly flee even from ourselves, but to escape the sight of so foul a register. Then we wonder whether God will still forbear, or whether at last He is about to deal out to us our merited retribution, and then, O God, it seems as if, were there only a crevice in the wide universe, a hole in the depths of the sea, or a cave, no matter where, so that God saw us not, we would

gladly leave all else behind, and go to bury our sins with ourselves where no one would know and no one would think of us forever.

When disease and misery and misfortune seize upon man, and make him their prey, when everything that made life tolerable has gone out from it, when hour after hour brings new grief and woe, what is man to do? A plunge of a keen knife into some vital spot, the swift whizz of a bullet, and all is over. Stop. In God's name arrest for a moment your guilty hand, let the weapon that would kill the soul as well as the body drop from your grasp, for even now at the very moment when you would escape it, a soft pleading voice falls upon your ears: "Ask, and you shall receive. You cannot live, because the stain of guilt has made your soul a hell to your own eyes, and you have not even asked for the return of innocence. You would seek your own death because the foul deeds you have committed cry shame into your ears until they almost drive you mad. And yet you have never asked for peace. Life seems unbearable to you because disease has gnawed into the marrow of your bones and eaten away the very vitals of your frame, and never, not even once, have you raised your eyes to God and cried for either patience or mercy. Whatever you ask the Father in My name that shall be granted to you. For these are My words, and I and the Father are one, and it is for Us to give life and death, health and sickness, prosperity and adversity. Ask and you shall receive.

"Ask virtue, grace, goodness, prosperity. Ask happiness, peace of mind and soul. My word is truth itself. No need to attempt to stifle conscience with vice, or deaden remorse with more wickedness or drown the memories of unhappy days in the grave of the suicide.

Fly not from God for that is impossible, but turn to Him in your sorrow. Ask and as I am the All-Holy God, so shall you receive."

It is certain that prayer is necessary for man. It is equally certain that God hears our prayers, and grants them when they are offered in the right spirit and with the proper intentions. We are not free as Christians to doubt these truths. For if they be false then God's word has failed, and religion is a mockery. Can a loving father stand by unmoved, unpitying, and listen to his child's request for help? It is our Lord's familiar argument — "What man is there among you, who, if his son ask bread, will give him a stone; or, if he ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much rather shall your heavenly Father give good things to them that ask him?" And His command based upon it is — "Ask, and ye shall have: seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."

It needs no labored proof to make us believe this. It is a sad day for any of us when it becomes necessary to convince us with argument that whenever we pray as Christ has taught us, whatever we ask for shall be granted. There is not one here present to-day who if called upon could not testify to many an example in verification of this belief.

Look back upon your lives, be they ever so short, and see if there have not been some instances of God's favors granted to prayer. Times there have been when it seemed as though life would be worthless unless that favor so much desired came, and when everything about seemed

to frown denial, when those nearest to us could give no assistance, when earth and friends said No emphatically, and our hearts were wrung with disappointment and sadness, at last, yes at last, we thought of Him who should have been first in our thoughts. We turned from the forbidding faces of friends, and kneeling humbly before God's sacred presence, we begged Him earnestly to hear our prayer and grant our supplication. Out from the very depths of our heart — free, spontaneous, came the petition for help. Perhaps if our want was great, tears, holy tears wrung from the wells of our very soul, arose to our eyes, and pleaded more forcibly even than the words that leaped up from our trembling lips with God's mercy and bountiful goodness.

Tell me when thus you prayed have you ever been refused what you asked, unless some even greater favor were granted you instead? It was thus the poor publican prayed as he bowed his head and groaned out that heart-rending appeal, "God be merciful to me a sinner." It was a fervent prayer, and it was answered. He went down to his home sanctified by God's grace and love.

It was thus Mary Magdalen prayed silent except to the ears that hear the unspoken words of the soul, as she bathed the feet of Christ with those bitter tears that came in torrents, wrung from the memory of her past sinfulness, and that, as they fell one by one, washed away one by one each guilty deed, that lay upon her soul. No words came from those lips, only the sigh of a broken heart, a heart rent with repentance and remorse. Her prayer was answered; and Mary the Sinner arose Mary the Saint.

It was thus that the Penitent Thief prayed when as he hung dying at the side of Christ, he poured forth that petition so full of confidence in his Lord's compassion,

"Lord, remember me when Thou comest into Thy Kingdom." Till that moment he was a common malefactor, a rude bandit chief. But as he uttered these words so full of penitent love, over his soul there came a transformation, instantaneous and permanent. He had asked in confidence a favor wonderfully great for one like him. He, the outcast thief, begs to be remembered after death by the innocent, the spotless Son of God. Shall He be refused? No, not though the heavens should fall; not though the earth should wither into nothing. He had God's word: "Whatever ye shall ask in my name shall be granted unto you." And we know that heaven and earth may pass away, but His word shall stand.

Does God answer prayer? Go and stand beside one of those shrines where God is pleased to manifest His power visibly to all. Take your place at the grotto of Lourdes amid the throng of pilgrims that flock there to be a little nearer to God's throne and offer their petitions. Look upon that young man who from his youth has been lame, and has come here full of faith that God will heal him. Watch him as he prays, and learn what it is to converse earnestly with God. His face, his whole body bespeaks the devotion of his heart. Suddenly his countenance becomes aglow with a light that is supernatural; he rises to his feet; he stands erect; he walks; he leaps for joy. "Ask and you shall receive": he has heard the divine promise; he believes it; and behold, the reward of his faith. God has said it; our experience confirms it; the example of thousands prove it beyond all possibility of doubt.

Who then is weak, when for the asking he might possess the strength of Him who holds the world in His grasp? Who then is poor, when riches are within his

grasp? Who then is hungry, when it is his own Father that feeds the birds of the air? Who is needy when He who clothes the lily in its radiant beauty watches over him? Who remains steeped in the mire of vice and iniquity when grace is offered to him who asks? Who closes against himself the gates of heaven, and shuts himself out of a happy eternity? No one but he who willfully neglects a privilege that God has granted him. No one but he who refuses to bend his knee or frame a word of petition. Only he whose ungrateful soul, hardened by obstinacy, beholding itself on the brink of an awful chasm, looks down with unconcern into the black depths, sees clearly the adder and the scorpion creeping in the slime, and then deliberately leaps headlong into it never to arise again.

There is one gift that each one of us must obtain, a gift that we could never deserve, and yet is never denied to him who prays; the gift of final perseverance, by which we die the friends of God, and become in the other world partakers of His glory. That gift is more necessary to us than life itself, since without it life will be a failure and a curse. There is but one way to gain that gift, Prayer. Prayer fervent, earnest, hopeful, constant, will get us even that and that gained eternal happiness is ours. God is everywhere around us and within us. His power is infinite. His love is boundless. He has made Himself powerless in our hands, for by His word He has bound Himself to our wishes. We are gods by His power; for prayer makes us almighty. Let us bend low before Him, and humbly beg of Him that we may ever be mindful of His promise, that whatsoever we ask shall be granted us, even though that request be as it ought to be, to share with Him an Eternity of Happiness.

GENERAL JUDGMENT

TWENTY-FOURTH SUNDAY AFTER PENTECOST

How simple seem the words which I have just read to you from that part of Holy Writ assigned for this day's Gospel; and yet they picture a scene that beggars description. Neither Shakespeare, nor Milton, nor Dante, nor all three combined could frame words that would set adequately before the mind this final scene of earth's dissolution, this universal catastrophe that is to usher in eternity and put an end to mortality and change.

The religions of to-day seem all to vie with one another in putting aside at least from present view all those truths that would be calculated to inspire dread and terror. Hence, often, these truths, dreadful indeed, but true, fall into disuse and soon after into discredit. Then comes the day when the church people of these religions not only will not consent to hear these doctrines, but refuse to believe them. How different is the example of Christ, the great Preacher. More than once in the Holy Gospel where He praises the good and pronounces benedictions upon their good deeds, He in the same breath reprobates the wicked, and confounds them with the awful sentences which will be pronounced against them for their iniquities. In the same passage in which He portrays the delights prepared for the eternal enjoyment of the Blessed, He proclaims in no dubious accents, but in bold and plain words, the eternal horrors of the damned. His simple sermons to those whom in

person He taught were not weakened by consideration of men's feelings or prejudices. He stopped no measure short of the whole truth, lest perhaps the overdelicate sensibilities of His listeners might be offended. He was not sent to please the world. Satan had done that for several hundred years before. His work was to redeem it; and that He did by instructing the people in what was to be believed and done. If in accomplishing that holy task it was necessary at times to set before them scenes harrowing and awe-inspiring, He omitted nothing from the picture that would enforce conviction.

Thus too the Church, following His holy example, at times holds out to her children the fairest hopes, the most sublime aspirations. She points with one hand to the eternal kingdom and with the other lifts her children up to its attainment. But there are times when men's hopes slumber; when love of good is dull and almost dead. What then! Ah, the Church is merciful even to them, for it is with mercy that she holds before them God's threats of vengeance upon those who hear not and heed not His voice. It is with mercy that she arouses their souls from the dangerous sleep into which conscience has sunk, by reminding them of the night that is coming when no man can work, and that we must improve the day that is still with us.

There are times when for us, filled with remorse and the overpowering sense of our own wickedness, it is sufficient to let our eyes fall upon the figure of the Crucified Christ to make us weep from our hearts bitter tears of repentance. There are times when, like St. Peter, we are brought to a sudden sense of our deep-dyed treachery by one only look of loving reproof from the merciful eyes of the Saviour; but there are, too, the

times of more hardened guilt when we must feel, as did the traffickers in the courts of the temple, the scourge in the hand of the Lord to rouse us from our dangerous tepidity. Is the heart of man so perfect that merely love suffices as a motive for action? Then why goes up daily this wail of neglected parents and abandoned children? There are thousands who have no prudence with regard to the goods of the soul. Is there no remedy left for them? Ah, yes. At least there is the salutary dread of the consequences of their guilty lives. The dread that begets salvation, the awe and terror that dissipates for the moment at least, the seductive glamour of sin, and makes manifest the awful injustice and injury we do ourselves. Truly then the "beginning of wisdom is the fear of the Lord."

If there is any consideration calculated to stir the heart of the Christian to its very depths; if there is any thought that fills the soul with awe and overpowers every faculty of mind and body with deep fear and dread, it is this thought of the final reckoning. It has driven men, satiated and sick with the folly and inanity of this world, far into the desert to lead lives of perpetual prayer and penance. It has suddenly quenched, and forever, the false glitter and glow that lights up the eyes of dissipation and debauchery. It has dispelled for thousands the illusions with which the tyrant sin ensnares its victims. It has proved so effective a remedy against relapse that it has passed into a watchword and a warning — Think of thy last end and thou wilt never sin.

With this end in view the Church brings her Ecclesiastical year to a close by portraying in the words of her Divine Master the close of this earth's career, not only for us, but for all humanity, picturing also, at the

same time, for us, the scene that shall immediately succeed that of the General Judgment. This double thought then ought to engage the attention of our souls to-day. This world and all that is in it must pass away, and we are to be brought before the throne of the Great Judge and before the eyes of all that live to account for our lives.

This world of ours is not eternal. There was a time when there was no Earth. There will be a time when it shall not be. Out of the darkness of nothing God called it into being. With what absolute obedience the elements came forth, and under the powerful hand of the Creator moulded themselves into this wondrous universe. In that vast domain this Earth of ours had a place. How beautiful it is with its sparkling rivers and blue seas; its lofty mountain peaks that seem to touch the heavens, and its charming green-clad valleys and hillsides. Then there is the life of humanity with its thousand delights and pleasures, the light prattling of happy children, and the glad laughter of friends, and, more gladdening than all, the cheering faces of those that are near and dear to us. Oh, who can deny it? The earth is pleasant and beautiful. Its bounteous gifts of changing seasons and times fill us with a love for it that is gladsome and joyous; but alas for the man who in the contemplation of nature's charms is forgetful of the God of nature. Alas for him who sees not in the very changefulness of her beauties the best proof of her instability! How many there are and have been who have beguiled their lives away drinking in the pleasures of the earth, forgetful of the warning words that sound in your ears to-day—"Heaven and earth shall pass away but my words shall not pass away." The earth and the earth alone has satisfied thousands, who filled with her fleeting pleasures, have not once read the

lesson of the falling leaf or the wilting blossom. Siren-like, this world has sung men to eternal death, and has strewn hell with the souls of her victims. Men toil and build and struggle and wrestle — and all that is good. No man who respects himself can be a sluggard. But to toil and build only for Earth; to be content to take the poor crumb of reward that the perishable world offers; to live forgetful of the Eternal Land, is, as Sacred Scripture says, to "give one's money for that which is not bread, and one's labor for that which satisfieth not," is the improvidence of the savage, translated into eternal values.

"Heaven and earth shall pass away." Not we alone, for death must claim us all; but Earth and all that is of earth. It were something of glory and ambition, though at best meagre, to build upon the earth a monument that would endure forever, to engrave one's name upon a work that would last eternally. Perhaps while the earth lasts the pyramids will stand, and Egypt's glory will be known even to the end of time. Perhaps it may be that the boast of the Romans may be fulfilled that while the Colosseum stands Rome stands, and when it falls, Rome will fall, and when Rome falls, the world. Ah, but even the pyramids and Colosseum, though they last till sounds the last trumpet, shall then at least fall forever. Perhaps we too build our little pyramids and colosseums. Perhaps we too give up our best strength and energies to some work of sand. Perhaps even now it has made the thought of God weaker in us. Perhaps even now it has dulled the consciousness of a higher duty. Perhaps it clogs the soul with its unjust demands. Perhaps the music of the world shuts out from our hearing the voice of God. Remember, "Heaven and earth shall pass away."

It is an awful scene that is to usher in eternity. It is the death agony of Nature, and, oh, the unspeakable horrors of that death. How hard and terrible will be that final disruption. The sun and moon shall be darkened, and all Nature shall be plunged into the blackest night. The stars that now roll so peacefully and regularly in their courses in the heavens shall fall through space like living things that fly from the face of impending disaster. They who then shall still be living upon the earth will tremble and quake with fear at the sight, and while they are thus awestricken, upon their ears will sound the far-reaching ominous blast of the last trumpet. The Earth shall disclose her dead, and shall no more cover her slain; "and Death and Hell shall deliver up the dead that are in them." High-seated in majestic state upon the clouds of heaven, before Him the triumphant standard of the victorious Cross, surrounded by myriads of adoring angels, will appear the Eternal Son of God. The sun has hid his face before Him — "and the moon shall not give her light," and "the stars shall fall from heaven, and the powers of the heavens shall be shaken."

"Then shall the dead, small and great" — from Adam to the last babe born upon earth — "stand before the Throne to be judged out of those things that are written in the Book." There will be there all nations and tribes, all kingdoms and dynasties. But not as Greek or Roman; not as Jew or Gentile; but as men. There will be no longer any distinction of race. Each one shall stand forth stripped of all wherein he felt pride. His nation's glory is but a dream now. The achievements of its prowess, the tales of its triumphs, now avail him nothing. He stands there without a country — merely a man.

The King and the great ones of the earth, who have made men happy by a stroke of the pen, or caused them to tremble by a nod, will be there. The rich man of fabulous wealth, whose favor was so much courted, whose influence was so much envied, will be there too. But there will be no crown upon the head of the one, nor place of favor reserved for the other. Next to the King and the millionaire, and of equal importance where only one thing counts, is the lowest and humblest subject of the one and the once despised fellow citizen of the other. Wealth is nothing. It has lost its value in the grave. Birth is of no value. Reputation, influence, fame are of no avail. Each man stands alone. He can claim as his own only one possession, the record of his life. There it is in each man's hands, written in characters legible to all, not a word erased or exaggerated. There, by the absolute truthfulness of each individual action, deed, and thought must he now stand or fall. Upon that record and nothing else hangs his eternal doom. And oh the awful anxiety with which each terror-stricken man shall read now for the first time the story of his own life in absolute truth. For, alas, while we live self-love will never let us see ourselves exactly as we are. As we shall stand that day, our history will be thrown open to all the world and worst of all to the just Judge before whose keen scrutiny nothing remains hidden. No, we shall know ourselves and others; and we ourselves shall be known in absolute truth and with innermost perception. No secret sin, no, not one, but will stand out equally clear to the eyes of all the world as the greatest work we prided ourselves upon. O what an awakening!

This Universal Judgment revealed by the Son of God

Himself is not without its reason, as nothing in the whole range of divine economy ever can be. It is by excellence God's day, and in a special manner Christ's day. For there enthroned in majesty, the Son of God and Son of Man shall show to all that live the justice of His judgments and all mankind shall see and recognize that He is God. The time of this world may well be called the days of man; for into our hand God fully consigns them. We are free to use them as we will; free to employ their fleeting hours for good or evil. But the Last Day will be God's day; for then will He render to every man according to his works.

It will be God's Day, for then will He prove to the world the might of His power. Even in these days of enlightenment there are, alas, some who would appear less enlightened than the ancient pagans themselves. There are some who would convince themselves and others that there is no God, no Supreme Being, no Lord and Sovereign Master of the universe. Their vast intelligence has explained all that away. It is inconvenient always to feel that there is one who knows our innermost thoughts and intentions; it is unpleasant to recognize that there is an eye to whose eternal vigilance the utmost secrecy is as open as the day. Because it is inconvenient and uncomfortable to believe it, following the regular law of comfort in religion, it is not to be admitted. Ah, but how will it be then? God has suffered their blasphemous denials with Divine patience. He rebuked their mad ravings by the spectacle of Nature, but even this proof they have determined to wield against Himself. But when on the last day Heaven and earth shall tremble before His face, when the dead shall arise at the sound of His voice; when all that live shall hasten before His throne; when

the choirs of Angels shall rend the skies by their chant Holy, Holy, Holy, Lord God of Sabaoth; then shall they hide their faces who, after a life of useless denial of all that was most manifest, have been brought face to face with that God whose very name they have endeavored to blot out of the memory of man. They have filled the world with their blasphemous mockery, crying that they would never submit to be slaves to a belief in a God, unless He could be seen. Here now He is before their eyes at last, visible in all the glory of His power and majesty, visible not only to the soul that must acknowledge Him but to the very eyes of the body blinded by the awful brightness of His Presence. Yes, on that day will atheism be at last satisfied. But with a satisfaction that will be to the atheist eternal shame, but to God's eternal glory.

It will be besides God's Day, Christ's Day. We might have thought that when the Son of God came first upon earth, the world would crowd about Him to welcome Him and offer Him the homage of their lives; that the earth would ring with the songs of jubilee and gladness, and reëcho with the canticles of His praise. Not so. He came to His own and His own received Him not. He came unto the world and the world knew Him not. He came to rescue it from eternal perdition and it judged Him worthy of death. In the very city where the sanctuary of the Law stood, the sentence was given which condemned the Creator of all to the death of a common malefactor.

Then came those who afterwards, while professing to recognize Him, filled the world with false doctrines that robbed Him of every title to Divinity. They who, although they could no longer wound that Body that had risen glorious from the tomb, wounded, nevertheless, His mys-

tic body the Church, with the spear of heresy and schism. And now, says the sure word of Scripture: "Every eye shall see Him — and they also who pierced Him."

On that final day, Christ's Day, how shall they stand before the manifestation of His Divinity in all its fullness? The nation that crucified Him as a malefactor shall then see in Him the Messiah. Arius, Nestorius, and the blasphemers against either His Divinity or Humanity, shall then behold Christ the God-Man — God at the same time and man. Luther and Calvin and all the rest who rent His mystic body, the Church, by division and error, will now recognize the eternal and essential unity of truth. Yes: it will be Christ's Day. Then will He justify Himself before the world; then will the world recognize Him as its Lord. Then will it realize the folly of its judgments. But besides these there will be present too all those who, while they professed to believe in a God, while they professed even their allegiance to Christ Himself, have lived as though they had no such belief. Christians they called themselves, but in their lives they denied Christ — Catholics, who believing in His doctrines, in His Church, in His Sacraments, have lived and died in opposition to those doctrines, in defiance of His Church, in disloyalty to His Sacraments. How shall they look upon that Face which they have buffeted and insulted so often by sin and irreligion? Imagine the feelings of the sons of Jacob when, accused and brought before the governor for trial, they heard from the lips of that very governor, "I am your brother, Joseph, whom you sold." Hear rather our Divine Lord say: "I am your brother, Jesus, whom you have sold. Yes; to the scorn and contempt of the world and the mock of Satan — and for what? for a passing gratification; for momentary

pleasure. You have sold Me That loved you so; lived for you; died for you; offered up My Blood for you: you have sold Me as My reward." The very meekness of the words galls them to an intolerable anguish, and overcome by terror and shame, they cannot even open their lips to respond.

Finally, when each one shall see and recognize God's omnipotence and majesty; when in the twinkling of an eye they realize what God did for them, and what their lives have been in return, then will come the awful double sentence, that is to manifest to the world God's justice to His creatures. To the just, who have recognized Him upon earth and have worked out the time of their probation in justice and in truth, He will turn with that blessed invitation that fills their souls and hearts forever with eternal gladness: "Come, ye blessed of my Father, possess the Kingdom prepared for you from all eternity." Then will He turn to those who have defied the Galilean, insulted His name, mocked His pretensions, and reviled His laws, and the awful majesty of His countenance will strike terror to their very hearts, so that they will cry out to the mountains to fall upon them and the hills to cover them from the face of the Lord and from the glory of His Majesty. With a voice that shakes terribly the earth, He says: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Speak, then, unhappy ones, if only to say one word. Cry out to all the assembled world one only response: "Thou art just, O Lord, and right in Thy judgments."

My dear brethren, we have witnessed now in imagination and contemplation that scene which is to end the world. It is no fiction; it is no fancy. It is as

true as God, for it is God who has foretold it. More certain than that to-morrow's sun will rise; surer than that the night will come at the end of to-day, will this scene be enacted before all mankind; with you and me not as mere spectators of the awful scene, but as participators. To each one of us here, one or other sentence will most certainly be pronounced,— of eternal happiness or eternal loss. Which? It lies with ourselves to determine. Then, says the Scripture, "shall be rendered to each man according to his works." Our works then are to determine our sentence. Not our position, nor our name, nor our title or our wealth, but our works. Of all the rest that was ours these alone shall remain. Work then while it is day. Christ sits now upon His throne of Mercy. Christ calls you this day to repentance and justification. Delay not. Let not another day be written against you.

The ancient King Assuerus, in the midst of that glory and pomp that made all about him tremble with awe, was moved to compassionate mercy at the prayer of Esther. "Fear not," he said to her, "the rigor of my laws is not for thee." There is one more powerful with the King of Heaven even than Esther was with Assuerus. It is Mary, Christ's Mother, our Mother, by whose maternity Christ and we are brothers. For those who trust in her, she will sue for mercy, and will not be refused. Confide, then, in her. Look up to God for strength; ask Mary for her help, and then, with all the energy of your soul, with all the strength that you possess, augmented by your heavenly aid, work, act, do. The judgments of God are just, and His Justice shall endure forever.

THE MYSTERY OF THE BLESSED TRINITY

"I BELIEVE in one God, and three Divine persons." How natural and simple it sounds to our ears accustomed from our earliest childhood to hear it thus enunciated, and to lisp its simplicity of belief as children, and proclaim it in no doubtful accents in the faith of manhood. Yet of all doctrines it is the most profound; of all mysteries it is the most inscrutable; of all truths it is the most incomprehensible. What Christian would not in the defense of that truth lay down his life? Yet what Christian even most learned understands that truth? What — die for what we do not understand? Folly, cries the world! Yes, die, that we may understand and live! cries Faith. O wondrous, potent gift of God to man, which so fills our heart with strength and joy that we are content to place our hand confidingly in God's, and let Him lead us whither He will even though the path be through death.

O Light Divine, which illumines the soul with such effulgence that by Thy rays the invisible becomes manifest; the obscure becomes illumined; the darkness turns to light, and man's intelligence becomes almost divine. If only Thou art present the untutored child becomes the sage; and without Thee the philosopher becomes only a dreamer of false fancies. Illumine our poor hearts to-day, so that by Thy light we may be guided in the knowledge of the truth, and follow where Thou leadest even up to the Seat of Eternal Wisdom, God Himself.

In the light of that faith, beloved brethren, let us try

as far as we are able to-day to understand in some manner the theological fact which we all believe, that there is One God and that in this One God there are Three distinct Persons equal to each other and coeternal. It is a subject which should be approached with the utmost reverence and respect; and although it is more difficult to comprehend than almost any other doctrine of Catholic Theology, yet once well grasped, it is the key to almost all other mysteries, and explains in itself all the principal dogmas of our religion.

Nothing gives more pleasure to the human mind, pleasure that is lasting and fruitful and fraught with spiritual good, than to try, as far as our fragile powers permit, to enter into the deepest mysteries of nature and of grace.

Who can describe the intoxication of intellectual joy which must have seized upon and overwhelmed the mind of Galileo, as he knelt before the shrine of our Lady in Pisa, and saw the sanctuary lamp swaying with regular vibrations to and fro; suggesting to him a series of conclusions of the deepest value to all human knowledge.

Or, indeed, in later days, as the little kite was launched into the air and ascended higher and higher into the black, thick, storm clouds, how must our own Franklin have steadily watched its flight until at last the inevitable sign was given to him and the world that the lightning was robbed of its terrors and a new conquest was added to the chronicles of science.

Can you fancy what must have been the joy of Leverrier, when after long study of the laws of motion of the planets, and their influence on the other celestial bodies, and reasoning that there must be at a certain point in the heavens some yet undiscovered body that wielded a dis-

turbing influence upon the others, he turned his telescope to where that point should be and there beheld the new planet Neptune.

Yes, there is something in man which pushes him on to learn. It is the divine spark which God has enkindled in his reason. Hence it is that he desires, as far as his powers can lead him, to realize those eternal truths which transcend our mental vision. But we must beware. It is well to know and to learn and to inquire; but it is impossible to know as God knows; and so must we cast ourselves down in humility upon our knees in the dust and first recognize that we know nothing, before we dare to lift our eyes to read those sublime eternal truths which no man of himself could ever discover, and no man ever learn, except for the loving kindness of our Creator, who gives us in this imparted knowledge of Himself some little foretaste of the time when "we shall know even as we are known."

Oh! if men would only learn this truth, there would be no intellectual pride, no puffing up of mental acquirements, no insane defiance of God's wisdom; but for every new discovery of science, every new invention of mechanics, every new triumph of human skill, a fervent *Te Deum* would ascend to God the author of all knowledge, and the learned would bow his head and striking his breast in heartfelt humility would whisper, "Not to us, O Lord, not to us, but to thy name give glory."

In this spirit, therefore, beloved brethren, let us approach the sublime Mystery of the Trinity.

From the very beginning of Christianity this mystery was attacked with all the ferocity of an enraged enemy beating down the ramparts of a city. But it has ever stood

as the distinguishing mark which has divided Christianity from infidelity. Destroy the Trinity and the whole fabric of Christianity is wrecked and ruined. For since there would be no second Divine Person, there would be no Christ, and if Christ be not God, there is no redemption, and infidelity, Moslemism, and Christianity would be divided only by a bubble. Thus it really has happened in our own day. The sect that most openly denies the doctrine of the Trinity and that manifests its opposition even in its name, Unitarianism, has practically joined hands with the Hindoo, and the Brahmin, and in its ranks are found many disciples of Buddha and Confucius; until what first seemed to be no more than the latest fad of society has turned out to be a profession of belief. Yet it is singular that people so devoted to scripture reading should find it possible to close their eyes to this truth that glistens on every page of Holy Writ.

Christ everywhere calls Himself the Son of God and is thus designated by all the prophets. He is called "Son" not by any sonship common to all men, who are sons of God by creation or adoption, but by generation and by nature. On the day of His baptism when He enters for the first time upon His public career, a voice from the clouds is heard saying, "This is my beloved Son, hear ye him," and hovering over the head of that Divine Son was the Third Person of the Blessed Trinity in the form of a dove. Thus was manifested to all present, in a sensible and visible manner, the truth of the Holy Trinity in the God-Man upon whose head was being poured the water of the Jordan, while above with wings outstretched as if sanctifying the sacred stream, honored by the touch of Holiness itself, was visible the Holy Spirit, and from the clouds came forth the Voice of the Eternal

Father commanding the world to yield to Christ the obedience and submission that was to save it.

How often did this same Christ proclaim to the unbelieving and threatening Jews "I and the Father are one." And again "No one knoweth the Son except the Father." And the Holy Spirit speaking through the royal prophet proclaims "In the womb before the day Star I begot Thee." Before God the Creator called into existence the orb of day, before that great luminary sent its rays through the universe, before time began, from all eternity, the Eternal Word was begotten and existed a separate distinct Person, coeval and consubstantial with the Eternal, Almighty Father.

St. John in the Gospel which is read every day in the Mass proclaims, inspired by the infallible Spirit of God, that, "In the beginning *was* the *word*." If then before all time, if before anything that exists was created, if before anything but God Himself existed, the Word already *was* (and all this is meant by the word *beginning*) then it follows as night follows day, that, as he himself afterward explicitly says, "The Word was God." What proof could be more conclusive of the Divinity of the Second Person of the Blessed Trinity, and at the same time of His Personality distinct from the Father?

Moreover there remains the Third Person of the Blessed Trinity, the Holy Ghost, distinct and separate from the Father and the Son, and a true Person and true God. This we contend against the Socinians, Unitarians, and rationalists, who maintain that the Holy Spirit is a mere power or working of God, and therefore not a distinct personality.

In all the works of creation and grace the Holy Ghost is distinctly and plainly mentioned as having a share.

Thus in the very act of the creation of the world we read in the book of Genesis that the Spirit of God was borne over the waters. Christ when He teaches His disciples about the work of sanctification either of souls or his Church, distinctly attributes this divine operation to the Holy Ghost as a distinct Person. Thus, speaking of Baptism, He says unless one be "born again of water and the Holy Ghost," he cannot enter the Kingdom of Heaven. In the establishing of the Sacrament of Penance He says to His Apostles "Receive ye the Holy Ghost. Whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained."

Our bodies are called temples of the Holy Ghost because in them, by the grace that sanctifies our souls, resides the Holy Spirit. The Sacrament of Confirmation is described by the Apostles, as the calling down of the Holy Ghost upon the faithful by the imposition of hands. In to-day's Gospel, Christ encourages the Apostles in taking up the mission that He had set before them, by assuring them of the constant presence of the Third Person of the Trinity, and sending forth the Holy Spirit to sanctify and enlighten the Church till the end of time.

Thus it is evident from the pages of Holy Writ that there are enumerated three distinct personalities in God; each equal to the other and yet all three one. For we read in the gospel of St. John also "There are three who give testimony in heaven; the Father, the Word, and the Holy Spirit. And these three are one." This we also see from the words given as the form of the Sacrament of Baptism, where the water is to be poured and the souls cleansed "In the *Name*," not *Names*, "of the Father, Son and Holy Ghost." Since these three Per-

sons are one, they possess the same undivided nature and the same principle of operation or action. This can be enunciated by the formula of St. Athanasius that, "Everything is done by the Father, through the Son, in the Holy Spirit." Thus speaks Holy Writ upon this at once most sacred and most profound of mysteries. Reason is absolutely powerless before it. It would necessarily have remained hidden forever from our eyes had not God Himself held up the lamp of Revelation to our weak sight and shown us the secret of His divine existence. But although Reason could never of itself unaided discover this sublime truth, yet guided by Revelation, and lifted up by God's strength, it can at least show its consonance with other revealed truths, and comprehend that although it is above its domain it is far from being contrary to it.

Thus reason beholds the solution of this lofty mystery. This procession of Three Persons is in the order of generation. Now generation is always of the same nature as the generator. As God therefore is an intelligent Being, it follows that generation in Him must be in the order of intelligence. Now the natural act of the intellect is to know or understand. Therefore the first act of God is to understand, and know Himself, and by this act of self-knowledge proceeds from Him the Eternal Son, who as the object of the intellect is called the Word.

An intelligent being has, besides understanding, a will, by which he desires or leans to what he knows. So in God. As the Son proceeds from the Father by an act of the intelligence so the Holy Ghost, as His name "spirit" implies, is but the *desire* or Will of the Father towards the Son, and consequently represents the love of the Father to the Son. Hence even by reason we can understand that as God is an intelligent Being there must be

these two eternal acts; corresponding to the act of the Intelligence and the Will by which proceed The Son, and the Holy Ghost. Therefore even reason proves by deduction that in God there must be three and only Three Persons, distinct yet equal, proceeding from one another, yet coeternal.

Thus briefly, beloved brethren, does the Theology of the Church instruct us with regard to this profound mystery. Oh, how puny does human reason and intelligence seem before such sublime truths as this. It is as if with a rod of glass we should attempt to move the firmament, or as if when the sun has hid itself behind the hills and gone to illumine other lands some child should strive with a rush-light to chase darkness from the earth. We see the beacon in the sky but we cannot discern well the hand that holds it. We behold the handwriting on the wall, but who will tell us its meaning? What but Faith divine, that Daniel-like deciphers every letter and makes plain and clear the characters before but dim and obscure. We strive to grope our way through the labyrinth of opinion until that sure guiding star beams out upon our path and we march straight onward to the goal. We hear the din of voices in our ears, like barking dogs and hissing serpents, each clamoring for a hearing, until a soft sweet voice like sweetest music hushes the din and discord, and lulls us to repose, with its soft song, "God's Word is the Truth."

Yet men claim that this is weakness; that belief is only blindness; that Faith is but the sleep of death. What I know, that alone I believe, cry they.

To such this is my only answer. Come with me into the fields where even now the pretty wild flowers are just peeping above the soft tender mantle that covers the

earth. Pluck that violet there, and as you inhale its fragrance and enjoy the rich pale purple of its petals, tell me whence came this little flower. It grew. And what is growth? He answers not; and yet the flower is in his hand and the spot whereon it grew is at his feet. Answer this first then before you seek to solve the mysteries of Him who made the violet.

Point the telescope to the heavens and behold there the millions of stars invisible to the naked eye. Multiply ten times the power of the glass, and as you gaze, millions more of worlds as yet unseen will come into vision. Increase still further the power of sight, and the myriad of systems will increase until numbers are too small for computing them: even beyond your range will be, who knows, perhaps a thousand times as many as the eye can behold. Even then we would be only upon the outskirts, the very suburbs of God's Creation; we should as yet see only the fringe of God's handiwork. Where the furthest of these exist, even there would God be. There and beyond until infinitude illimitable renders fancy impossible. This God whose essence is as unlimited as His being, whose knowledge is as boundless as His Presence, must forsooth confine Himself and His knowledge to the little brain of this puny, presumptuous man whom He created; and know and do only as much as can please and be understood by the creature of His own hands.

When will man learn that he is not God? When will he learn that he is but the creature, not the Creator? When he can add one cubit to his height, or one hair to his head, or change his color at his will, then perhaps may he dare to ask of God the reason and the cause of that which he can never understand. Until then he can only repeat with the Apostle overwhelmed with the im-

mensity of the Almighty and the awful grandeur of His being, " Oh the depth of the riches, of the wisdom and of the knowledge of God. How incomprehensible are His judgments and how unsearchable His ways. For of Him, and by Him, and in Him are all things. To Him be glory forever. Amen."

PURGATORY

LAST SUNDAY OF OCTOBER 1888.

"It is a holy and salutary thought to pray for the dead that they may be loosed from their sins." —II MACCABEES.

DEATH places a barrier between us and our departed friends. We see them no longer in their accustomed places. We know no longer the sound of their voice, or the light of their eyes. They are gone from us and we mourn our loss. But if that is the only sentiment we possess, we are but selfish Christians. If we think or feel that the earth that covers their dead bodies buries also our interest in them, or stifles our hope for them, then we realize too little the consolations of our holy faith, that builds a bridge even over the abyss of death and allows us to assist them to eternal happiness. It is this doctrine of the communion of Saints that robs even death of its terrors. It is because the Church follows her children with her loving care even beyond the grave that we can still find comfort when one that is dear to us has passed beyond. This consolation comes to us from the belief of the Catholic Church in Purgatory; a doctrine oftentimes so little understood and consequently so much maligned that it behooves those, who as children of the Church accept it, to have a clear conception of it. That reason joined to the fact that All Souls Day is so close upon us moves me to speak to you to-day upon that subject.

All who profess the Catholic Faith are bound to believe that besides Heaven and Hell there is another place

or state where the souls of the just, not perfectly purified of the effects of sin in this life, are cleansed by punishment before they enter eternal happiness. I say they are *bound* to believe it because this doctrine has been clearly and explicitly defined by the Council of Trent, the decisions of which are binding on every Catholic. This alone would be sufficient motive for belief, as we are bound to acknowledge perpetually in the Church the presence of the Holy Spirit, who teaches her all truth, and preserves her from all error, rendering at once every definition of Faith infallible and certain.

Although the definition of a dogma is sufficient ground for certain belief, it is not the only one from which we may deduce this doctrine. It flows inevitably as a most sure conclusion from the whole system of Christ's teachings. Do we not know from Holy Writ that nothing defiled can enter Heaven? Are we not reminded incessantly of the absolute sanctity and purity of God, who abhors the sight of iniquity and unholiness, who rejoices in the perfection of good, and who detests every appearance of evil? Are we not repeatedly told that in Heaven all is light, and darkness there is not? But on the other hand do we not know that all men are sinners? that even the just man falls often into imperfections? Do we not know that even after the guilt of sin is remitted there remains a temporal penalty that must still be paid? What, then, is the necessary conclusion?

We know that the unjust — that is, they who die in their mortal sins — will be condemned to Hell; for they have died defying God, and as with this life the time of probation ends, and the tree lies as it falls, so they who die in enmity with God shall so remain for all eternity, exiles forever from eternal happiness and the Blessed

Presence of God. We know, too, that the kingdom of Heaven is prepared for those who love God, — that is, they who die in His grace. But shall all these enter in at once into that happy possession? Shall they who although they have lived and died in God's grace yet have committed many venial faults, go thus blotted and stained into God's eternal presence? Impossible. They themselves, as the weight of the flesh falls from their souls, as the scales of material existence fall from their eyes, and they behold what they are and what God is, cry out, "Unworthy, O Lord, unworthy! Where can we wash away these stains that make us blush for shame before the Saints?" To Hell they must not go; for they are God's friends, and Hell is the abode only of the damned. Where but to that state where, removed a while from the awful sanctity of God's clear vision, they may blot out, by suffering, these hindrances to the immediate happiness of Heaven. Hence we must conclude from Christian reason the existence of a temporary state of purgation after death, call it what you will — the name matters not. But what fitter name for the place where the souls of the just are purged of their offenses than the word which exactly expresses that state, Purgatory.

The plain conclusion of this argument, derived directly at least in its premises from the Scriptures, is so manifestly in accord with the entire fabric of Christ's teachings that many of the best Protestant minds have, at the present time especially, at least in substance, accepted it; and although at the birth of Protestantism all her forces were ranged against this doctrine, they are now every day leaning more and more towards its acceptance.

The liturgy of the universal Church is always a convincing sign of its belief. She could never inculcate by her

public ritual anything opposed to or out of harmony with her teachings. As she prays so she believes. Now it has always and everywhere been the practice of the Church not only to allow individuals to pray for the departed souls, but, what is more to the point, in her public and solemn offices she has ever offered up to God petitions that they who have gone before us with the sign of Faith may come into the Eternal Rest. Certainly she does not thus pray for the Blessed in Heaven, for they have already attained ; nor for the eternally damned, for Hell, according to the teaching of Christ, has no egress. It is plain then that she thus asks God to shorten the imprisonment of those detained in the middle state of suffering, called Purgatory.

Writing upon this very subject, St. Augustine, who lived in the Fourth Century, writes : "There can be no doubt that the prayers of the Church and the giving of alms assist the dead ; for by these means is God moved to deal more mercifully with them than their sins deserve." Then he adds the convincing clause : "This custom we have received from the Fathers, and it is observed by the Universal Church." It is almost impossible to overstate the force of this argument. St. Augustine lived in the last years of the Fourth and the first half of the Fifth Century. Already he speaks of the custom of praying for the dead as handed down by "the Fathers." It would be easy to establish an unbroken chain back to the time of the Apostles themselves.

Tertullian in the Second and Third Centuries speaks also of this practice, as does also Isidore of Spain in the Seventh. Again St. Augustine, speaking of his dead mother, says distinctly that she desired the Holy Sacrifice of the Altar to be offered for her after death, that her sins might be blotted out.

Finally we have in the Holy Scripture itself, in the Second Book of Maccabees, that most direct of all texts, where Judas Maccabeus sent to Jerusalem two thousand drachmas of silver that sacrifice might be offered for the sins of his dead soldiers. The passage closes with these words: "It is a holy and salutary thought to pray for the dead that they may be loosed from their sins." It is true that this text is from the Old Testament, but the Jews to this day pray for the departed, and Christ Himself must have known of and taken part in this custom while on earth. Yet where do we find any prohibition of such practice, which the Apostles, clinging to their Jewish customs, as they always did unless forbidden, must have practiced continually?

Prayer for the Dead really necessitates some such place as Purgatory. Both directly from the Scripture quoted, and indirectly by argument from other scriptural texts, from the universal tradition of the Church in all ages from apostolic times, and from the liturgy of the Church we must conclude that, besides Hell, the place of eternal punishment for those who die in mortal sin unrepentant, there is a place of purgation where those who die repentant, yet not having sufficiently expiated their guilt, suffer for a time, until entirely purified they finally enter the Kingdom of God.

What is the nature of this place, and what the pains endured?

First then the souls in Purgatory suffer what is called *the pain of loss*. Separated from the body, they see most clearly the end for which they were created; they realize the immensity of God's goodness, and, knowing that, they love Him most intensely. But, since they cannot on account of their stains immediately fly to that end, since

they cannot at once hasten to immerse themselves in the ocean of that Goodness, they sigh and grieve for those sins whose stains and memory still keep them exiles from their own home in God's Bosom. They had after death for one moment a glimpse of the infinite Beauty and Loveliness of God; they realized that in Him indeed is all fullness of heart's desire. That momentary sight has ravished their souls, and they yearn with an inexpressible longing, with the most tormenting desire, to behold Him once more. Their wills, now freed from the hindrances of the body, are drawn with an irresistible impulse to the attaining of complete satisfaction in that Sum of Good, God's presence. But between them and it stands that blank wall of purgatory; and oh! who can tell the agony and suffering which that wall causes, — all the more because they know that they themselves are to blame, that for a mere trifle they raised it, and that but for God's Mercy it would be eternal.

It is moreover certain that these souls suffer. In some way unknown to us they are chained down to their suffering by God's justice. Whether this binding down to their state of detention is by fire has never been positively defined by the Church; but it is the common tradition of the Western Church that in Purgatory there is material fire, which in some way will affect the soul. Upon this point nothing is defined.

St. Augustine tells us that it is certain that there will be no Purgatory after the day of General Judgment. But as to the duration of this suffering for single individuals we know nothing; only it is plain that the measure of this punishment will be the gravity of the indebtedness of the sins committed.

Finally — How have the prayers of the faithful the

effect of hastening the day of final liberation from these pains? That they have that effect is proved by the universal belief of the Church already cited, and from Scripture itself. But here again there must be no exaggeration. We are distinctly to know that the fruit of such prayers is by no means cognizable; we are not sure that for every mass said a soul is freed from this prison house, or that every single time we pray for a departed soul, that soul will be immediately awarded the fruit of such prayer. That prayers and masses do console and comfort them we are certain. But we can never specifically state just when or how much they are helped. God's Mercy here, as in all the other phases of His divine dispensations, is the supreme disposer.

This then is our faith concerning Purgatory — a faith ever held in the Church, a faith resting upon Scripture and Tradition, a faith at once consoling and restraining: consoling because by it we still feel able to follow with our love beyond the grave those who are taken from our sight; restraining because we know that it is not alone mortal sin that must be expiated by suffering, but that we cannot commit even venial sins with impunity, since in Purgatory we must atone even for the smallest offenses, before the soul is thoroughly purified.

This then is our faith. But beware lest it be a dead faith. Of what avail is it to believe unless we practice our belief? Of what avail is it to know scientifically what Purgatory is, unless by our actions we make it a motive power in our lives? This belief must influence us in two ways. It must react upon our own conduct, and it must bear upon our charity towards others.

In ourselves it should be a constant admonition to endeavor by every means of grace and nature to conform

our lives to the model of Christ. Not only should we avoid mortal sin, and repent of those we have already committed; we should refrain also from venial sin, at least from all affection to venial sin, and by acts of mortification and prayer and almsgiving take upon ourselves now voluntarily what in Purgatory we must of necessity bear. If we knew and understood well what Hell is, we should never commit a mortal sin. So if we really and rightly comprehended what this suffering of Purgatory is, even the pain of temporary loss of God, we should certainly detach ourselves as much as possible from the affection to venial sin, and should endeavor to shorten by our voluntary penances that time of desolation and pain.

Finally as it regards our duty to others. I have explained who they are that are thus detained in Purgatory. Of those who die we know not in any case whether they are worthy of glory or perdition. God alone knows until all shall be revealed at the Last Day, when the judgments of all shall be made clear. For even the worst sinners we must hope. There are few souls so pure that they may at once pass from their prison on earth to the eternal delights of Heaven. There is no soul so vile, so black, as to be beyond the reach, even at the eleventh hour, even as it leaves the body, of God's all-merciful Right Hand.

Therefore the doctrine of Purgatory imposes upon every Catholic the duty of intercession for all those who have departed this life. But is this a duty to be *imposed?* Ought this to be an unwelcome task? Open to us, ye gates of the purgatorial prison! Reveal to us those who languish with longing and desire to be with God. Are they strangers to our hearts and eyes? Are they unknown to us and of another race? Look well and behold. There

is a father — a good and dutiful father, else he would not be here: a father whose only thought was to provide for those God gave him as his children. How he worked and toiled that they might be properly reared! Alas, worked and toiled too often with that only thought, even to the neglect of what was far more important, his soul's salvation. Perhaps it was some fault, some sin committed by undue care for these very children that has closed round him the awful walls of his prison house.

The son goes on in the rounds of his daily enjoyments, forgetful of the father that sacrified everything for his comfort, not even offering to him, as he might by his faithful prayers, the cup of cold water that would allay his thirst; not giving a thought to alleviating ever so little the pains he must endure; leaving to strangers what love ought to prompt him to do himself.

Or it may be a tender mother, or a brother, or sister, or friend, who stretches out hands to us and cries out, as did Job of old, "Have pity on me, at least, O ye, my friends, for the hand of God hath touched me." The heartless living go on, heedless, merciless, while those whom they professed to love are in need and suffer. O cruel, unnatural conduct! Either you do not believe, or if you do, you are more stony-hearted than the Jews. You are ungrateful and devoid of natural affection, which St. Paul says is a mark of reprobation.

My friends, Christ has said, "Blessed are the merciful, for they shall obtain mercy." If we neglect to pray for those who have claim on us, who will pray for us in our need? You are surrounded now by endless cares and pleasures which too often fill the worldly heart, and give at least for a time a seeming content. But the day fast approaches when you shall close your eyes to this

world forever, loose from your grasp all you have coveted and gained, and go naked into eternity. Can you, then, expect to reap what you have failed to sow? If, on the contrary, you remember those who have gone before you; if, by your aid, they have been brought one hour sooner to their Everlasting Happiness, have no fear: in Heaven there is no ingratitude; your piety will be repaid a thousand fold, and that when you most need it. Ah, my brethren, revive your faith in this holy doctrine! Quicken your devotion and piety towards the Holy Souls. Bring back again those beautiful days of vital Christianity when our fathers went often to visit their dead, and to pray above their tombs. Try to realize the pathos, the beauty, and the consolation of the coming feast of All Souls. Let those whom you knew and loved here upon earth see real proofs that your affection for them still lasts; and be sure that after their sufferings have been alleviated they will be grateful advocates for you before the throne of the Eternal Judge. Let us from our hearts repeat with the Church His constant prayer for them: Eternal rest grant to them, O Lord; and let perpetual light shine upon them!

SORROW: ITS USE

FEAST OF THE SEVEN DOLORS

"Behold! this child is set to be a sign that shall be contradicted, and a sword shall pierce thine own soul." — LUKE iii.

TO-DAY, my friends, we celebrate the feast of the Seven Dolors of our Blessed Lady. How strange it seems that she who was destined by the Eternal Father to rise to the highest place of honor among His creatures should be also the one who, after Himself, should taste the bitterest fruits of sorrow, and drain with Him that cup even to the very dregs. How strange that she whom we honor by the great title of Mother of God, should be also styled by us Mother of Sorrows. Yet so it is. Side by side with the picture which represents Mary enthroned amid the angels of God's court, is that other piteous sight which the Church unveils for us to-day, the Mater Dolorosa of Calvary. She stands alone in the gathering darkness. The sun refuses to lend his light to the awful spectacle; thick clouds gather in the heavens that make a gloom horrible and appalling. An awful silence reigns, broken only by the sobbing of those beneath the Cross.

Even the strongest bend their heads and avert their eyes from the heart-rending spectacle. Not so His Mother. Weak and broken-hearted, spent and wasted with grief she may be, but there at the foot of the Cross she stands, with face uplifted to that of her Son, that His last gaze may rest upon her; that He may see at least

that she understands it all; that she is resigned to it all, and that she is the true Mother even to the end. Let us still look at her and learn from her. Her heart beats as if it would break. A well of sorrow rises to her eyes; the tears flow unheeded down her pale cheeks, but not a moan escapes her. She only repeats the words she uttered to the Angel when he announced to her her great honor at the annunciation: "Let it be done to me according to Thy will." Who can look upon that sight and remain hardened? Who can gaze upon that Mother and not weep? Who can see this sinless Virgin, this holiest of women, standing there bereft of the only love of her pure heart, of the sweet solace of her life, of the honor of her age, standing there gazing steadfastly upon the fast-closing eyes of her Son, as the death pallor spreads across His features, as the eyes grow dim and Jesus dies, — her Jesus, her God, her Son, her All.

Yet it is not simply to move us to compassion; it is not simply to make us weep that this picture of the Mother of Sorrows is held up to us to-day. However much we might sympathize with Mary's grief, if we stopped there our sympathy would be poor indeed. From the foot of the Cross she speaks to all the world, — I am the Mother of Sorrows. Let all who mourn come to me, the chief of mourners, and let them learn that in the midst of suffering God is nearest; and that if we but keep our faith and eyes fixed upon Him, our sorrow will be but a stepping stone to eternal joy.

Let us then contemplate this scene to-day with liveliest faith; and side by side with Mary at the foot of the Cross, let us try to understand seriously the place that pain, sorrow, and grief have in the make-up of our human lives.

Wherever we look in the world we behold suffering. We need no great argument to prove the truth of this statement. The history of human nature, our knowledge of the world about us, our knowledge of our own experience teaches us that this is a truth beyond any possibility of doubt.

Some there are who go upon their way rejoicing in the sunshine of life, plucking the flowers as they pass. The air for them is filled with the song of birds, and every breeze comes to them laden with fragrance. Day after day goes by repeating the same pleasant experience. We look at them and in the healthy bloom of their faces, in the joy that glistens visibly in their eyes, we read the happiness which as yet alone has been their lot. But alas! Who does not know that soon, very soon, all this must change? Some cloud will arise to cast a sudden gloom across this sunlit path. A loving relative, or still dearer friend has gone never to return; and then the roses go from the lip and cheek and the joyous light from the eyes, and life is never again what it was before. The bitter sting of pain has left its trace.

Some there are who from their earliest years are shut out from every human joy. Perhaps disease fastens early upon the poor victim, and year after year rolls in, each one bringing with it only another burden of pain and grief. Dire poverty may come, even in the very morning of life, to wither with its touch the simple joys of childhood. But whether it be by an occasional sting or by continuous pain that it makes its presence felt, one thing is sure, sooner or later, grief, sorrow, suffering must come to all — to the king, to the poorest peasant and beggar alike. How true, alas! is that text, with which we are all but too sadly familiar — "Man born of a

woman, hath but a short time to live, and is full of many miseries."

Suffering is a reality. It is something that happens to all the world, and therefore to us. If hitherto it has not crossed our individual path it is only deferred. But the chances are that to every single soul here present sorrow has come in one form or another, and we know, we are sure, that it must come again and again even till we stand upon the edge of the grave, even until at last we lay down the weary burden of our lives, and pass to judgment. A fact faces us which we must meet and from which there is no escape. We sometimes feel impelled to cry out, Why, oh why is this? Was I born but to suffer? Did I come into the world only to weep and groan with burdens? Is life at best then a torture? Have I been created only to meet disappointment and poverty, or sickness and pain? or bereavement, or disgrace, or dishonor? Why am I doomed to all this? Why should life be but a place of anguish? Is God merciful who allows all this? Is he my Father who can see me thus afflicted?

Let the atheist answer. Let him explain if he can the presence of suffering. Let the philosopher answer, and explain why human life is so full of misery. They cannot. They must both shake their heads and reply that it is fate. Religion alone is ready to respond — the Christian Religion — the Religion of the Crucified, of the Son of the Mother of Sorrows! Pleasure, joy, prosperity are treated and discussed in the learned books of the infidel. But of the use, the benefit, the necessity of misery, wretchedness, adversity, Christianity alone is eloquent. She alone knows their origin; she alone has the secret of their mission; she alone knows that though

they be called evils, by men, that they are often blessings from the loving hands of a merciful God, favors from the bountiful heart of a kind Father to enrich and ennoble and elevate those who in prosperity might forget the true end of life and the fact that "here we have no continuing city, but seek one to come."

Oh yes, the infidel can understand the suicide who, too cowardly to face misfortune, ends life with a bullet; but only the Christian can understand the heroism of the man who seeing naught before him but adversity and sorrow, still manfully refuses to turn his back upon it but meets it calmly, content to stand on his guard till his master calls and his General sounds the signal for retreat.

It was Christ alone who taught the true office of pain; it is only His religion that understands the true value of suffering.

By pain and adversity, God chastens and purifies the soul. He sends us grief that He may make us think less of the world and more of Him. He sends us sorrow, to weaken the hold of sense, and strengthen the power of the Spirit. It is as necessary as the bitter medicine to the sick child, as the surgical operation to the diseased frame. As the mother who loves her child best will administer the bitter draught, or hold with her own hands the struggling arms of her son while the surgeon applies the lancet, even though all the time her own heart is tortured; so the Eternal Father Himself grieves for the necessity which compels Him to send us pain and sorrow in order to make us think of what we are, to make us realize for what we were created.

How often have we seen God's natural blessings, health, wealth, physical strength, personal beauty — things

in themselves good and desirable — perverted to all manner of evil, operating to the destruction of the soul. It is too often the experience of life. In prosperity we see things in a false light, we think always of ourselves. We forget God; we run after the baubles that fortune holds out to us: we forget the real treasures which are above. But pain dispels the dream. It wakes us with its sharp pang to the reality. From being almost gods, as we think we are, we fall to our proper place, as miserable, dependent creatures, whose very breath and existence is the free gift of the Creator.

Yes, sorrow, grief, pain, beget humility before God, and humility is the first step to eternal salvation.

Naturally, pain, sorrow, ill-success are hard to bear while they last, but when they are gone, when the misery and grief have passed, they leave behind them the bright sunshine of God's grace and pleasure in the soul, which compensates it a thousand times for all that it has undergone. It is St. Paul's teaching: "Now all chastisement for the present indeed seemeth not to bring with it joy but sorrow; but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice."

This is the true effect of sorrow, it sets us free from earth, lifts us up to heaven and unites us even to God. Oh wonderful mystery! Oh incomprehensible economy! This is the lesson of the Crucified, this is His message from the Cross. This too is the secret of Mary's strength, that makes her so like her Divine Son. Through Cross and Passion to the Resurrection: through pain to eternal joy; through suffering to everlasting peace. Alas for the man who does not grasp these sacred truths.

This is what our holy religion teaches: Manfully to bear the burden that is sent to us in whatever form

it comes, knowing that it is meant to bring us nearer to God, and to draw us farther away from evil. What though we do not see how it is to accomplish this. We never know our nature as God knows it. We never shall know how many men have been saved forever by patient bearing of life's ills for God's sake. We never can know how many have been eternally lost by refusing to recognize behind the rod that chastens the loving hand of our Heavenly Father.

Some Saints there have been in God's Holy Church who realized so well the dangers of prosperity that they have prayed for sorrow and adversity. St. Ignatius prayed that his order of the Society of Jesus might always be persecuted, and St. Teresa used to cry out in the midst of her agony, "More, God, still more! Let me suffer, not die!"

We cannot hope to aspire to such perfection. If we can but school ourselves to be calm in adversity, to be patient in suffering, to bear the ills and stings of life with a noble Christian equanimity we shall have learned the Christian's lesson of the *Mater Dolorosa*. Our nature shudders at the sight of grief. But what we can do is to teach our poor nature to bear it all for God. To make our own the prayer of Christ in the midst of His awful Agony, "Father if it be possible let this chalice pass from me. Nevertheless, not my will but Thine be done." We are not called upon to seek disappointment, dishonor, sickness, poverty, and want; God has raised up His Saints to give the sublime example of such heroic virtue. But we are daily called upon, and must be ever called upon, while we live here below, to meet all misfortunes, when they come to us, with Christian fortitude; not to rebel against the hand that sends them; not to

do as Job's wife advised him, "curse God and die"; but in sickness as in health, in adversity as in prosperity, in pain as in joy to look up in the midst of our grief to God. It may be hard to bear. It may seem strange that we should be the one to bear it; we may have to look through blinding tears up to the Cross as Mary did. But the faith that is in our hearts, our confidence and hope in God will help us to stand as Mary did. Weak and sore and grieved our nature may be, but inwardly we shall find Peace; for not all the pain of illness, nor the bitter pangs of loss or bereavement can rob us of our trust in God, who chasteneth whom most He loveth, "and scourgeth every son whom He receiveth"; so that after the bitter ills of earth are at an end He may lead them into the Paradise of Eternal Joy where there is "no more death; neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away."

THE SIXTH COMMANDMENT

"*Unto the pure all things are pure: but unto them that are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.*" — St. Paul's Epistle to Titus, i, 15.

We come in the course of our instructions on the commandments to that one on which it is at once most necessary and most difficult to speak — the Sixth Commandment, "Thou shalt not commit adultery."

It becomes the minister of God to speak the truth without fear of man. Difficult even as it may be to proclaim the law of God in this matter which lies at the very root of all social order, and the lack of observance of which is the sin of modern life, yet we should prove ourselves unworthy followers of Him who was the model of purity and spotlessness, did we through false modesty or weak-heartedness pass by the explanation of this commandment or hesitate to point out the heinousness of this sin therein forbidden and the ruin and disaster it causes to the souls and bodies of its victims. All things are pure unto the pure. Among Christians the Apostle has forbidden the very mention of this vice. Indeed even to speak of it is oftentimes dangerous and unlawful. But here in the house of God, in His own pure presence, before the image of her who is hailed by the Church as Mother of Purity, before the tabernacle where Jesus lives, we may, nay we must, for a while turn our attention to this subject which is embodied in the Law of God and which consequently forms a part of our necessary faith and morals. I beg therefore of each one present to listen

as in the Presence of "Him who knew no sin, neither was guile found in His mouth."

The judgment of the world at large on this matter is to us of less than no value at all. What men in general think of it is no criterion: what society at large considers, of no moment to us. For we know the judgment of the great bulk of humanity in this instance has always been false. We know that in this most delicate of social laws men make little of its non-observance. Therefore we must look beyond the general sentiment of the world to the judgment of God Himself.

God has created in every human breast the sentiment of love. In every heart that beats there wells up this fount of affection. It is an attribute of our nature. It is even a part of the nature of God our Creator, for "God is love." This love, this affection, when properly directed, is the holiest and highest sentiment of which man is capable. But when this natural tide of affection is viciously turned aside, when the human heart turns to anything which is not God or according to the will of God, then follows the sin of lust, the consequence of concupiscence or unlawful desires.

We are soon to commemorate the coming of Christ into the world. One of the great works which He had to accomplish was to establish the law of social purity, to set up the divine standard of chastity, to hold up to men steeped in the love of their own filthiness the model of virginity. One of the painful burdens that lay upon His soul during His awful agony in Gethsemane was to behold in the future of the world He had come to redeem, that this vice would bind again with the shackles of eternal damnation many a soul for whom He had purchased eternal redemption.

Look at the reading that people crave, and which modern writers furnish so abundantly. The public journals we all know feed a taste for what is low, coarse, and vulgar. The viler the bit of news the more prominent a place it occupies, the more captious heading it deserves, the larger space it obtains. If there is a divorce trial in the courts, every disgusting detail is seized upon and given in full. If there is a degrading scene in the streets it at once leaps into print and is devoured greedily by thousands of readers. If there is a scandal in society, the bulletins advertise the tid-bit to the public who fairly block the streets gazing with unfeigned pleasure at the notice, and then rush to the nearest news-stand to get the full particulars. It is all nonsense to say that the papers are not responsible. The fact that a child wants a revolver to play with is no reason why it should be given to him. No more can the newspapers rid themselves of the responsibility by alleging that they only give what the people demand. Until our papers stand upon a higher plane, until they refuse to sell themselves as panderers to a depraved, morbid public taste, until they recognize the great mission, the responsible part they play in daily life as the most universal educators of the people, they can never deserve the merit and honor which they claim. This of the daily press.

But what shall we say of the novels, the magazines, the storypapers and the rest of the trash, so greatly in demand by young and old throughout the land? What of the pictorial journals, in their vulgar pink wrappers covered with disgusting pictures of vile men and abandoned women, the sight of which is enough to bring the blush of shame to the face of any modest Christian? Yet these vile things are displayed in the shop windows,

and laid open to the gaze of children who half-unconscious of what they are doing become familiarized with the corrupting details. Take up any novel of the day and look through it even cursorily. Before you read twenty pages some foolish woman has turned her back upon the man she is supposed to have sworn to love faithfully for life and is listening to some love-sick declaration of unlawful passion from some unprincipled or deluded man. Then there follows a poisoning scene, or a duel, or suicide; and all this time the wretches who are perpetrating all this are described as beautiful, heroic, attractive, so that the sympathetic reader often sheds tears over the hero's misfortunes, brought about, it may be, by disregard of all law — human and divine.

The book is a perversion from beginning to end. No honest or manly sentiment is portrayed. The lauded motives throughout are weak sentimentality and unreasoning self-will.

When a young woman or man has acquired a taste for such reading you may bid good-by to all moral sense, to all religious feeling, to all taste for pure pleasures. It is to the spiritual part of man what the drug morphine is to his physical. The more he gets of it the more he must have at all costs, until, each succeeding draught leaving his soul weaker and weaker to resist the attacks of positive immorality, he finally falls a victim of sense, a slave to passion, a wreck of immorality. Yet our young people are feeding their minds and filling their imaginations with such indecent stuff, and, what is worse, they cannot be persuaded that they are doing anything wrong. They will tell you, with apparent innocence, that they can see no harm in such a novel. They persuade themselves that since the book is not written in a positively indecent

vein, that it can do no harm. Of course a shrewd novelist, who looks for a wide sale of his book, would not be fool enough to write in a tone of open immorality. The poison of such reading is all the more deadly because it is not readily detected. The harm it works is only indirect. By dulling the sense of purity, by describing in guarded terms sensual and licentious conduct, by coating with the sugar of fine language false and unprincipled motives, the author leads the reader by easy steps to approve and applaud what in real life he would detest and abhor. Hence it is plain that one very general source of easy conscience on this score is bad reading.

The third, and perhaps the most important, cause comes from the lack of proper Christian training of youth, arising from carelessness and neglect on the part of parents. To this point I would earnestly call the attention of all those who have children under their charge.

God alone knows for how much the parents of some children will be held responsible. How often in the course of our ministry, when at the bedside of some dying sinner, some man whose days have been spent in profligacy, or worse, some wretched abandoned woman who has sold herself body and soul for the "wages of unrighteousness,"— how often do we trace the beginning of such a career back to a parent's neglect, or, worse still, foolish and cruel indulgence, the silly vanity of a senseless mother that first taught her the desire of fine clothes; then the longing to be seen and flattered; then the first wicked companion who mingles with his flattery the poison of the suggestion of sin and the reward that will enable her to gratify her vanity; then the sin followed by shame and remorse; then the open and defiant conduct that leads the wretched girl headlong down to the

abandoned society of others worse than herself. The end of such a career is not far, nor difficult to foretell. It need not detain us.

Who was to blame? Who taught her the first step? Who showed her the open gate to dishonor? Who stood foolishly applauding what she should have known would lead to ruin? Who neglected to warn her of the danger? Who let go by unrebuked the first open breach of modesty and maidenly reserve? Who but those whom God had appointed to guide and protect her — most often her mother!

Think how many of our young girls are trained; how empty their youth; how foolishly they are pampered and petted; how sinfully they are left at liberty at an age when every danger surrounds them! Look at the homes many of them have, and you will pity and be more lenient towards the outcasts, who have often drifted into sin and dishonor through lack of the care and watchfulness they should have found at home.

How many fathers are as careful as they are bound to be with their sons? How seldom do they guard their youth from the polluting influences of bad companions? What care have they of the places they frequent, of the conversation they use? Too late they open their eyes to the fact that the heart that should have been kept pure for a sacred and manly love, is withered and empty of all but putrid desires and unlawful passions, a heart incapable of that honorable love which the young Christian should bring to holy wedlock. Blighted, indeed, will be that woman's life who accepts so foul a gift. Where can then be that holy union of life and affection that should exist, when his past is a catalogue of excesses and debauchery?

I have said as much as I should fittingly say, and yet I

have only touched upon the very surface of the subject. You are no children that I see here before me to-day. I speak to men and women. What I have said you all understand and much more. Have you ever thought of God's patience? Stop for a moment and consider. If all this goes on in the very day beneath your very eyes, what goes on out of the reach of your vision? When night gathers over this city what crimes must that darkness conceal? Think of the slums, and the byways, and the dance halls where the outcast grovel, and not less the ball-rooms, the gilded parlors where the rich revel in their sin! and the wickeder and darker places still where it is "a shame even to speak of those things which are done of them in secret." All the while God's eye that never sleeps looks down upon it all; and all the while the Hand that created and redeemed the world is raised and yet forbears to strike! He strikes not in the hope that repentance may at last soften the hardened heart; that grace at last may pierce the stony breast, and drive away the foul vapors of lust and sin, and bring back the desire for purity and peace.

Think what motives and assistance our Holy Christian Religion affords us to flee from this shameful sin.

Behold first the figure of our Blessed Lord; born ineffably of a pure Virgin, divinely pure in His blessed life — so pure that without risk of defilement He could endure the company of "Publicans and sinners," the touch of the Magdalen: His Heart so pitiful withal that He could forgive.

Behold again His Mother. Mary Immaculate Virgin of Virgins, whose spotless purity God so loved that to her He granted the unspeakable privilege of bringing into the world the Eternal Son: and yet she is *Refugium Peccatorum* — Refuge of Sinners.

Behold again the Disciple whom Jesus loved — St. John; whose purity of soul endeared him above all the rest of the holy band to the Sacred Heart; chosen to be the Evangelist who should reveal the mystery of the Incarnate Word, and see the vision of the Glory of God.

Think how Our Lord Himself has declared that it is the "Pure in heart" who "shall see God"; and then take heed to the commandment which has been proclaimed to you to-day. Shun, as you would a pest, the company of those whose conversation and manners are worse than any plague or disease. Close your ears to every suggestion of the evil one. Resist at the very beginning every wicked desire, for with such sins no one is strong enough to dally for a moment — hesitation means ruin. Have the "Fear of God" upon you. Remember that in a moment He can destroy you. It is Our Lord Jesus Christ Himself, who bids us "fear him, who after he has slain has power to cast both soul and body into hell."

Fear God then. Call upon Jesus: upon Mary. "Watch and pray, that you enter not into temptation." Remember that the promises of Christ are "to him who overcometh." So strive as "good soldiers of Jesus Christ" against the powers of evil that some day you may enjoy that eternal Vision of God which is promised to those who live in purity: "Blessed are the pure of heart, for they shall see God."

PENTECOST

MAY, 1890

When as Americans we look abroad over this vast country of ours, we must feel a natural pride at being citizens of a land so extensive, so full of prosperity and happiness, a country that already has realized so much of human hope and, what is more, in the future bids fair to fulfill in its progress the fairest promises that even the most enthusiastic hold out. When we see with what rapid strides it marches on in the paths of every branch of human industry; how it has overtaken and even surpassed in some respects the course of nations centuries older; when we see her people content and prosperous, her institutions flourishing and growing in strength and stability, is it not natural to speak of her in pride and admiration and to invite others to come and behold her beauty and strength, to see for themselves the signs of her greatness, and the promise of still greater achievements? And, too, is it not natural to trace back its history to its origin? — to the first act that set it on its way an individual state, a nation with an independent place among the nations of the world; a country with a responsibility of its own? Is it not natural to inquire what was the character of that first impulse that launched it forth into national life, to grow and flourish for the benefit of its citizens and humanity?

But besides being citizens of this Republic we are by God's grace subjects of an Empire that extends not only

from Atlantic to Pacific and from Maine to Florida, but one which is bounded only by the limits of the world; for its domain reaches wherever man is to be found, and its rule is published and obeyed in every land that human foot has trod. Its institutions are to be seen everywhere; its ministers are in every land; and its whole history has been one of beneficence and profit to humanity. How natural then must it be to us to feel an interest in the glory of such an Empire, to publish to the world its beauty and strength and to invite all the world to study its history back through almost two thousand years to the very day when it stood forth in the world a real organization, with its laws, its principles, its rulers, an Empire perfect in its very beginning. For never upon earth was seen a Kingdom like this. Among the political organizations of the world never has one shown the wisdom, the knowledge, the power of this.

What, then, was her origin? What was the beginning of this Church's history? To-day we celebrate the birthday of the Church; for upon the day of Pentecost she came into existence and took her place as a real organized existence. To-day she came forth perfect from the hands of God, with a power the world had never seen before, with a mission from God Himself — such a feeble thing in the sight of men, but to wield a power ever after that would sway the world.

Our Blessed Lord had appeared to His disciples after His Resurrection, and had instructed them thoroughly in "the things that concerned the Kingdom of God" — that Church which He had purchased by His Precious Blood. Many an hour by the sea of Tiberias He walked with them in holy companionship, discoursing upon the character, the nature, the virtues of the sublime mys-

teries which He had come to reveal to them, and which they were to teach to all nations to be believed and held until the end of time. During the same forty days between His Resurrection and Ascension He had also taught them what the Church was to be; what its organization, its laws, its relations to society, and all the other problems concerning the planting of the new faith which He had given His life to establish.

When the forty days had passed He assembled them all together, and there gave them a final charge, blessing them and bidding them not to fear. While still He spake to them the heavens opened, Christ ascended upon the clouds, and the wondering Apostles stood following Him with their hearts and eyes unto Heaven. Then they that loved Him saw Him no more.

They were left alone, bereft of Him who had been all-in-all to them. No wonder they stood looking up to Heaven, for henceforth the earth was nothing to them, for Christ had left it. But they recalled the promise He had made to them; and now they begin to understand the meaning of the words He spoke to them some time before. "It is expedient for you that I go, for if I go not the Paraclete will not come to you. But if I go I will send Him to you," and they return to the Holy City to await in prayer this coming of the Spirit of Truth who was to "guide them into all truth, and bring all things to their remembrance, whatsoever He had said unto them" in their evangelizing of the nations till He should come again.

Upon these poor Galilean fishermen and peasants a task had been imposed that might well have made the boldest hearts quail with fear — a task before which even the loftiest minds and geniuses might have trembled. The

work to which they were henceforth to devote themselves was no less a one than the conquest of the world. These men had neither lofty genius nor sublime courage. Humanly speaking they were most unfitted for the task. They were without learning, without power, without influence. They had been taken from the lowest ranks of society, and probably had much of the narrowness and prejudice common in the class from which they sprang. Here before them was the world — the world of the rich, the powerful, the great, the learned. How unequal the contest; upon one side poverty, ignominy, ignorance, upon the other everything that appears great and strong. What an unequal fight! A handful of such men against the whole world; to take from men that which they most cherished — their pleasures and their pride; and persuade them to embrace what most they feared and despised — suffering and humility. How were such men to win over a luxurious and vicious world to a religion that makes the carrying of the Cross its indispensable condition? Human prudence would have smiled in derision and incredulity at the thought. But they had God's word, and faltered not. Even now they were waiting for the power, the wisdom, the courage for their task, for that anointing which was to be to them both sword and shield; and they were all together in one place. Then "suddenly there came a sound from heaven as of a rushing mighty wind and filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost."

Here then is the secret of their future strength, their wisdom, their perseverance. The Paraclete, the Spirit of

Truth, has descended upon them. Henceforth they were to be not simple men, but men transformed into messengers of God; hurrying from one corner of the globe to the other, exhorting here, threatening there; now before rulers and Emperors, again amid a little group of slaves; without fear, without care for themselves; with only one thought, one desire — to spread the good news, to publish to every creature the message of Salvation.

Their unthinkable task was to re-create men, to cause them to be born anew, to transfer them from the bondage of sin and Satan into the "glory and liberty of the children of God." Impossible as it seemed, they succeeded; for the Holy Ghost took possession of them on Pentecost, and by His tongues of fire consumed everything that was still left of earthly dross, leaving only the pure gold that feared neither fire nor crucible. He took from them the tongues of men and endued them with the tongues of Angels, that henceforth every word they spoke should be of God, for God, and by the power of God. Entering into their minds with His holy illumination, God, the Paraclete, made clear to the eyes of their soul truths that before they could never have comprehended. Now the mysteries of the Incarnation, of the Redemption, of the Resurrection and Ascension were as clear to them as the sun in heaven, and at once with pen and tongue they strove to spread the brightness of this heavenly light through the darkness of the heathen world. So ardently did they yearn for the furthering of God's glory that even the most impossible deeds seemed as nothing to their undaunted souls.

From that upper room in Jerusalem a power went forth such as earth had never seen before. The Church went forth through the world, conquering and to conquer,

"fair as the moon, elect as the sun, terrible as an army in battle array," and with a success that could come only from the "God of armies."

Even as Christ issued from the humble cave at Bethlehem, apparently a weak Babe, but really the most potent Prince that ever wore a crown, destined to change in a few years the whole order of the world, so this infant Church comes forth a weakling in appearance, yet destined to be the leader, ruler, regenerator of humanity till the end of time. So true it is that God loves to mock the phantom greatness of the world, and its insolent pride of achievement, physical and moral, overturning its monuments and lofty palaces with a breath of wind, or by a slight irregular motion of the earth's foundations, burying in a second structures it had taken centuries to erect; and "by the foolishness of preaching," as St. Paul says, converting and enlightening a "world that by wisdom knew not God."

The Apostles themselves, in time, passed away, and their followers, courageous as they, still carried on the great work bequeathed to them as an inheritance. The Church was persecuted, but still flourished, even in the very bowels of the earth. In time she came forth from those recesses, where in days of peril her children had found a home. The Spirit of Life breathed over the corruption of pagan society, even as in the Creation the same Spirit had moved over the waters, and voices from the catacombs penetrated the chambers of pagan Kings. Soon the ministers of God stood before the great ones of the earth, not now to answer in trial, but to evangelize and convert. Soon the temples of the gods became the temples of God, and their proud walls reëchoed to the praises of Christ Crucified. Rome fell before the power of

the Cross, nay, became the very centre of Christ's earthly power. The barbarians who were laying Europe desolate the Church took under her civilizing protection, and moulded them into Christian peoples. With a strong hand she checked the passions of the civilized and the barbarian alike, and in only a few centuries this Church, one with this little band that met on this first Christian Pentecost, was swaying the world with her moral laws and her religious teachings. On and on she has traveled ever since, always young, never failing. The Spirit of God is as active within her to-day as upon the first Pentecost. She still lives and acts and speaks by the Spirit of Truth. She still is animated in every act she performs by the Paraclete, whom Christ sent to teach her all things, and to abide with her forever. If she speaks, it is by the voice of the Holy Ghost. If she acts, it is by the power of the Holy Ghost.

It is this that makes her abreast of the times, ever progressive, yet ever true, ever reliable as a guide, ever unswerving as a monitor. Possessing all Truth, she fears no new revelations of science. They can only confirm what she has already revealed. With her foundations deep in the "holy hills" of God, she courageously looks the world in the face and smiles at its threats and persecutions. She hears above the menaces of fanatics and infidels the one word which she must obey: "Go forth: teach all nations." That she must do though all the world stand up against her. Fear she knows not; for she hears, "I am with you all days, even unto the consummation of the world!" "In vain do the heathen rage together and the peoples plot vain things." This little band of Pentecost still lives, still fails not, though nations rise and fall about her. The voice of her Apostles has

"gone forth into every land, and their words unto the ends of the world."

To-day, as on the first Pentecost, it is Peter who stands up in their midst and speaks. He it is who faces hostile and critical peoples, and defines and delivers with authority the Gospel of Christ. He it is, in the person of his successors, who assuages rising controversies in the Church, convoking councils, and submitting and limiting the subjects to be discussed. He it is, who with the shepherd's staff, delivered by Christ Himself, guards, defends, guides, feeds, and tends the sheep and the lambs of Christ's flock. He it is, who with the Keys entrusted him by Christ opens or shuts to individuals and nations, the doors of the Kingdom of Heaven. All this he does in the power of the Holy Ghost.

Let us then upon this birthday of our Church turn in thanksgiving to God, the giver of every good and perfect gift. By the Church He has turned the world from barbarism to Christianity and civilization. Strange as it may seem, the world, apart from the Church, threatens to return to its primitive enlightened barbarism. It chooses its gods, and pays them in its own way a homage of their own. It rejects the light and threatens a relapse into its primitive darkness. It is only by the Spirit of Truth that they can be enabled to see the way. Yet they reject His very name, and refuse to honor or hear Him. You God has blessed in a particular way. You He has spared the difficult task of groping through countless labyrinths of error in order to find a grain of Truth. You God has illumined by Faith. Upon you His Holy Spirit has descended with His Sevenfold Gifts. Upon your souls He daily sheds the light of His Holy Church to guide and direct you in the way of belief and action. It remains with you to fulfill

the vocation you have received. Give God thanks that He has allowed you to be born in the Church, or has led you into it by a special grace; and beg of God so to illumine by the light of His Holy Spirit those who are not of us that a light may arise to them, as they "sit in darkness and in the shadow of death," that their feet too may be led into the way of Peace.

CONVERSION OF ST. PAUL

NEARLY nineteen hundred years ago, at the same time that Jesus was playing among the hills and pleasant fields that surrounded the humble home of Mary at Nazareth, there was growing up in Tarsus of Cilicia another child, also a Hebrew, who, perhaps, next to Christ Himself, has been the most remarkable man the world has ever known. While the young Christ in youth and early manhood was assisting in all humility His foster-father, the carpenter, in the quiet Jewish town, the other youth was pressing on in his zeal for knowledge, sitting at the feet of the foremost scholars of the world. For Tarsus was a city of great learning, rivaling Alexandria, and even Athens itself. This youth was named Saul, a Hebrew of the Hebrews, a born adherent of the old law; devoting every energy of his soul, every thought of his mind to the study of the religion and history of his race; and learning from his books and his masters to detest and condemn everything opposed to that law as ungodly and intolerable. Yet, in the inscrutible Providence of God, this was the very man of all others who was to tear down from its foundations the Jewish belief and rear upon its site the edifice of the religion of the Crucified. He was unconsciously fitting himself to be an Apostle of the condemned heretic Jesus Christ.

First was he being fitted by his birthplace. Tarsus was a busy city, and there merchants from all over the world came to traffic; so that the young Saul met and conversed with men of different nationalities and differ-

ent customs. This, hereafter, was to be of immense service to him in the years when he was to pass among many of those cities, preaching the Gospel of Christ.

Secondly, his education was also a preparation for his great office of Apostle. All the other Apostles were unlettered, uncultivated men. Perfect in all pertaining to the Faith, indeed, they were, from the personal instruction of the Lord Jesus, and the illumination of the Holy Ghost at Pentecost; but unversed in the secular learning and the philosophic disputes of their time. But the message of the Gospel was for *all*. *All* had equal need of it. Christianity was as necessary to the learned as to the unlearned; to the philosopher as to the peasant; to the noble and powerful as to the rude and the poor. The Gentile world — the "Greeks" of the sacred text — professed to worship Wisdom: God would send them an Apostle according to their desires. Saul by his excellent education in the best schools of learning of his time was being prepared, all unconsciously to himself, to fill this important place. Lastly, as a Jew, "a Hebrew of the Hebrews," as he calls himself, a strong and ardent believer in the old law, loving every portion of it, devoting himself to it with all the zeal of his life, he was the best possible witness to the divinity of the new religion which Christ came to establish, because the testimony of an enemy is always of greater value than that of a friend.

After completing his studies at Tarsus he determined to go to Jerusalem to complete the course of education of a rabbi, or Jewish minister. Jerusalem was the centre of Jewish ecclesiastical education, just as Oxford once might have been to an Episcopalian, or as Rome is to a Catholic. There he rose to great distinction, and there he first learned of the new religion which was beginning to create such

disturbance and alarm among the leaders of the old faith. There he heard of the man named Jesus who claimed that He was the Son of God, and returning to Tarsus his native city, he soon also learned that that heretic had been condemned by the Sanhedrin and by order of Pilate had been nailed to the Cross. As a staunch adherent of Judaism he rejoiced that this self-styled Christ had been silenced, and thanked God that peace had again been restored to the followers of Abraham, Isaac, and Jacob. For Paul was no half-hearted man. Into whatever project he entered he threw the whole fervor of his soul. We can imagine therefore, this zealous young rabbi exulting over the death of Him for whom afterwards he himself was to die.

The peace to the Jews which came by the death of Christ was of short duration. For soon His disciples came forth from their hiding places and began to create consternation and surprise by the boldness with which they preached the new doctrines — doctrines opposed to everything that the Jews had learned from their infancy.

They who but a short while before had fled in terror leaving their Master to suffer death alone, now stood forth in the very streets of Jerusalem and proclaimed to the world that He whom they had put to death was the Messiah, the Christ the Son of God Himself, and so eloquently did they speak and so great was their zeal that many of the Jews left forever the old belief of their fathers and openly professed themselves Christians.

Among these preachers of the new dispensation was one named Stephen. Standing before the learned rabbis, of whose number was Paul, he proclaimed the truth in such earnest and clear terms that not the wisest among

them could refute him. Then they did as the world always had done before and still does day after day; since they could not answer him they must overcome him by physical force. In a moment there was the scene of wildest confusion. They leaped from their seats in the council, and seizing hold of Stephen they dragged him out into the streets and there stoned him to death. You might expect that one so zealous for the old religion, so devoted to its glory, so completely trained in its tenets as the young rabbi Saul, would not be absent from such a scene. Nor was he.

The first time that we read of his name is here at the death of Stephen the first Christian Martyr. The first blood that was shed for the faith of Christ was shed if not by his hand, at least under his very eyes.

For they who hurled the stones upon the body of St. Stephen laid their clothes at the feet of Saul. Behold him there, with frame erect and eyes flaming with enthusiastic zeal, looking on approvingly while the cruel stones are flung mercilessly upon that helpless form; untouched, at least then, by the dying prayer of the young martyr, "Lord, lay not this sin to their charge."

From that moment his zealous hatred of Christianity seemed to leap into a consuming flame. He could not rest while this new religion existed. His whole mind was set upon its utter destruction and he conceived the idea of extirpating from the earth forever the very name of Christ. Ah, little did he then dream that he should afterwards bear it to the farthest parts of the world, that it would be to him meat and drink, and that he would die proclaiming its sweet influence to the world.

From that moment he was found in the front ranks

of the chief persecutors of the Church. Night and day he sought them out in their hiding places and dragged them forth from their homes to martyrdom, imprisonment, and banishment. All this time he was animated not by any inherent cruelty of his own nature but by the thought that this was the most acceptable service he could render to God. This was his character, ardent, zealous, impetuous, untiring in whatever he had conceived to be his duty. These very qualities God was afterwards to use to propagate the doctrines which he was now persecuting.

Not satisfied with this work of persecution at home he must go abroad to carry on the task he had allotted to himself. Hearing that there were a number of Christians at Damascus, a city one hundred and fifty miles from Jerusalem, he asked and obtained from the Sanhedrin permission to go there with an armed troop to destroy them.

Behold this zealous Jew at the head of his followers starting out upon this expedition. For days he traveled under the hot glare of the sun, thinking not of his bodily comfort, not of the heat or the weariness of travel, but only of his great mission to destroy every vestige of Christianity. As he nears the city he begins already to exult in his own mind over the success of his scheme. But stay. In the very height of noonday when the Syrian sun blazes in all its fury and the sand under their feet is radiating heat like a furnace, a blaze of light, dazzling and awful in its brightness, shines over the head of Paul, a noise is heard as if of an earthquake, and all fall from their horses, stupefied, stunned, speechless upon the ground. From out the light a voice is heard in tones terrible with reproach yet tender in their loving entreaty. Upon the half-insensible Saul's ears they sound, and their

accents thrill to his very inmost soul: "Saul, Saul, why persecutest thou Me?"

Barely able to catch his breath with horror, Saul struggles to speak. "Lord, who art Thou?" He is persecuting only the malefactor who died on a gibbet: what had he to do with God? "Lord, who art Thou?" Again the voice comes to him, this time in a tone of pity that rends his very heart and turns it from one of stone to a flame of love, the voice that had once proclaimed that He was the Son of God, now speaks again to this persecutor of His Church, "I am Jesus whom thou persecutest. It is hard for thee to kick against the goad." Stunned by these words, overcome with terror and remorse, he lies there more dead than alive. The dazzling brilliancy of God's glory has passed, the rumbling noise has ceased.

One by one the soldiers rose to their feet, gradually recovered from the shock which they did not understand. They looked about them for their leader. Where was he who had led them forth with ardent face and high looks out of Jerusalem? Where was he, the pride of the Sanhedrin, the glory of the Jews, the terror of the Christians? There upon the ground, still, senseless, stunned. They run to him, and seizing him lift him to his feet. He totters, staggers, grasps them for support; he tries to walk but stumbles. They look upon his face, and there they see at last the cause of his uncertain steps. Saul is blind. Blind, yes, to the light of day, but the light of heaven already begins to dawn in his soul: bereft of his earthly sight, but with the eyes of his soul opened at last to that which before he could not see, he rises from the ground another man, but yet the same in zeal, the same in ardor, the same in adherence to duty, the same in holy impetuosity and fire. All these, however, are now regu-

lated, directed, guided by the spirit of Christ that possesses his soul; as afterward he said, "I live, now not I, but Christ liveth in me."

Overawed, astonished, not knowing what had taken place in the mind and heart of Saul, for though they had heard the noise, they had not heard the voice, they took him by the hand and led him into the city of Damascus. What a change was there. Instead of the proud Pharisee riding, as he had intended to do, through the streets of the city, with the pomp of a general, he passes, a stricken man, trembling, groping, clinging to the hand of his guide, and arrives at the house of entertainment, and getting hastily to a room, he asks them all to leave him alone, and sinks down there in the darkness, and there he knelt or lay for three days and three nights without food or drink, absorbed with the thoughts that crowded in upon his soul, with the awful vision still before his eyes, and the awful tones of the voice still sounding in his ears: "I am Jesus whom thou persecutest."

Saul was a thinker. He never acted mechanically. He stamped everything that came from him with the seal of his own thought. Left here to himself for three days in solitude and the darkness of blinded vision, what thoughts must have rushed through his brain. His whole theory of life fell to atoms before him. He had been wrong, a thousand times wrong. His whole idea of what religion was fell asunder with a crash that might have shaken his reason, had he not thought of the look of love, of pity, of divine compassion which covered the Saviour's face in that vision on the road. This much was clear to him; that as before his purpose in life was to extirpate the name of Jesus from the earth, now it

must be the one purpose of his life to propagate it to the very ends of the world; that as before he had spent his zeal and ardor in shedding the blood of the Christians, now must he stand ever ready to make atonement by shedding to the last drop his own for the cause of Christ. His life testifies how well he kept his resolutions.

Restored to sight by Ananias, and by him baptized, he set out upon his work, and day and night in heat and in cold, in prisons, on sea and on land, before the courts of Jews and Gentiles, whipped, stoned, scourged, he spent every moment of his life, every energy of his soul, every thought of his mind, every wish of his heart in the spreading of the Gospel. In reading of his labors in the *Acts of the Apostles* one can only be filled with amazement and admiration that flesh and blood could bear all, could suffer all, could achieve all, could preach all, could write all, that Paul has done, and written, and suffered, and achieved.

Constantly hurrying from one city to another, to-day he plants a church; to-morrow he stands before the court of the Areopagus defending his faith and preaching Christ Crucified to the great and wise of Athens. Anon he is sailing over stormy seas to visit a little flock who beseech him to come to them, and the next day he is scourged as a public blasphemer; now exhorting, now correcting abuses, now consoling, now arguing, now beseeching, now threatening, it seems as though he were not one but a dozen men, as he himself says "becoming all things to all men if by any means he might save some."

Truly the world never saw the like: and outside of Christ Himself it seems that not all the Apostles together accomplished so much as this converted Jew, this proud

Pharisee, this persecutor of Christ's Church, this Apostle of the Gentiles.

If you turn from his missionary work to the works of his pen, you are even more struck with admiration and astonishment. On every highest dogma of the new faith he writes with a clearness and precision which make his espistles even to-day the great book of reference for our theologians. The Divinity of Christ, salvation, grace, the deepest and most intricate and mysterious questions are solved by him with surprising ease and facility.

No great philosopher of the world has ever spoken so clearly upon natural things as Paul has upon those things which are beyond the reach of human reason to demonstrate. And not only clearly but with an elegance of diction and a loftiness of style that the greatest rhetoricians and littérateurs have never excelled and have frequently copied.

Truly was he raised up by God Himself for the great work which Christianity had before it, of conquering the world, from Cæsar to the slave. We cannot review the whole of that noble, devoted life; it would take hours even to sum up the varied labors in which he spent himself for Christ. But let us glance at the last few scenes in order that we may understand the complete and absolute devotion which mastered his soul.

Time and again had he stood before the rulers of the different countries where he labored to answer for his conduct. Now an old man with hair whitened by the frost of forty years of service for Christ, with frame weakened and tottering even more than his age would warrant from the scourgings, the imprisonments, the hardships, he had endured for Him, he stands before Nero. O God, look upon the two and read the wrong of the world. The one

the Ruler of the world, the other an outcast, a prisoner; the one in purple and gold, the other ragged, a beggar; the one the foulest creature that ever polluted the earth by his presence, the author of unnamable crimes, the very essence of cruelty, the very incarnation of all that is loathsome in the basest elements of human character; the other the most perfect man that ever trod the earth, the very model of unselfishness, the very type of all that makes man like God; yet here is repeated the scene of Christ's judgment — heaven, as it were, standing before hell itself for judgment. He stands alone but undaunted. His form is bent but in that eye there still flashes the vigor of a powerful mind and unbending will. Quietly, calmly he states his case. In vain. To profess himself a Christian was proclaimed disloyalty to Cæsar, and Paul was a Christian of the Christians. Enough. The sentence is read. They would have crucified him had they dared; but as a Roman citizen his death must be by the more honorable method of decapitation. They lead him to a place outside of Rome beyond the Appian Way. The order is given to halt. The holy prisoner kneels down and bends his head to the executioner. A flash of the sword, and the noblest head that ever crowned a man rolled lifeless in the dust. They buried him in a ditch where he had poured out his blood for Christ. The Roman soldiers returned to the city. Nero rejoiced at last that the world was rid of this disturber.

O foolish man, you could not know how time would reverse your judgment upon yourself. How history would hold you up to all succeeding generations of the world as the vilest wretch that ever breathed; that he who fell by your order would live ever more and more in the esteem of the world; that while you would die, and rot,

and be forgotten, except to be cursed, Paul the Apostle would survive in the hearts and memories of man till time should be no more; that even the very city where you once ruled would disown you and all your pagan idolatry, and over it would rise the great dome surmounted by the cross crowning the noblest temple of earth dedicated to two of your victims — Peter the fisherman, and Paul "the prisoner of Jesus Christ."

THE PAPAL ENCYCLICAL: "DE DIVINA PROVIDENTIA"

MARCH, 1890

THE DUTY OF CATHOLICS TO KNOW AND PROFESS THEIR FAITH

HAVING established the superiority of God's commands over those of man's and clearly pointed out to Catholics the urgent and imperative duty to obey God rather than man, our Holy Father turns his attention to the dangers which menace the Church from ignorance, and inculcates with all the power of his exalted position two most important duties imposed upon all the members of the Church:

First — By studying the character and doctrines of the Church to endeavor to dispel all false and erroneous notions concerning the relation of the Church to knowledge and progress; so that by a clear understanding of the doctrines of the Church the puny and blasphemous claims of infidel science may be confuted.

Second — By word and example to point out to those outside the Church the true road to enlightenment and happiness; so that by the influence of intelligent and open profession of faith by word of mouth and especially by the eloquent and convincing argument of a good life, they who hitherto through ignorance have maligned our Holy Mother may be brought to love her and embrace her teachings.

To study seriously and earnestly the mysteries of our holy faith; and, knowing them, to profess them by word

and example: these are the chief duties pointed out by the second part of the encyclical of our Holy Father.

To these two points let us turn our attention to-day.

The greatest enemy to truth is ignorance. Truth of itself when rightly conceived is strong enough to overcome error; and if the impartial mind, free from prejudice, weighs truth well, reason itself will command its acceptance. The greatest enemies the Catholic Church has are those who know her not, and this same ignorance of our Holy Mother in her children is the reason why so many are weak in their faith, and pusillanimous in its defense. When the Church reveals herself at last to the eyes of some mistaken man who all his life has been looking upon some fiction of his own imaginings or upon some monster created by the bigotry of those who trained him in early years, she appears so beautiful, so great, so divine that he cannot but rush into her arms, and begging forgiveness for his past, petition to be received into her bosom as her child and follower. When upon Mount Tabor Christ surrounded Himself for a moment with the splendor of Divine Majesty, and in all the glory of celestial radiance the Apostles wished to remain upon the spot forever, even so is it when the mists of ignorance are dispelled by the grace of God from before the deluded eyes of men, and the Church is at last seen in her true nature as Christ established her and as she now and ever shall exist to the end of time, men are struck with admiration at the revelation and ask to abide with her forever.

Because men either do not care to know the truth, or do not take the proper means to find it, there is so much misconception, misunderstanding about our Holy Church. It is strange that men naturally so intelligent

in other things should be such dupes of prejudice and bigotry when the question of religion arises. If it is a question of accepting a statement of physical science, or astronomy, or any other branch of natural science, the question is weighed, the arguments are balanced, every attention is given to it in order that the correct conclusion may be reached.

Let the subject of the divine rights of the Church be broached, let her doctrines be questioned, let her dogmas be brought under discussion, and the same men who will devote time, unbounded patience, and untiring study to a mere question of how far a certain star or planet may be from the earth, or whether the atmospheric conditions of the moon are similar to those of the earth, will brush aside as if unworthy of inquiry or as already judged and found wanting the most sublime, the most profound, the most lastingly interesting questions that have ever agitated the mind of man.

They seem to be searchers after truth: indeed they call themselves truth-seekers; but, in reality, like Pilate at Christ's condemnation, they ask what is truth and then, without waiting for the answer that might convince, proceed to carry on their work upon their preconceived plans. The Church is represented as the enemy of progress, as an impediment to the advance of learning, as a worn-out superstition, unfit to exist in these days of change and development, and so she is passed by as unworthy of notice. She has no place in their studies; her books are unknown to their libraries, and so this Church which even as a monument of past greatness, even as the relic of former power, as a civilizer and educator should be studied, is literally unknown to thousands who seem to be, and otherwise are, men and women of

culture, of education and open to conviction. They live and die without ever having opened one book, or read one page about this great Church, which, even as a most perfect social organization, ought to command the attention of every one who professes to study the history of his race, or lays claim to any knowledge of the events of the world.

Hence it is that so many undoubtedly good-living, well-meaning people continue during a whole lifetime to cherish a mild antagonism to everything Roman Catholic, and to rise in wrath and indignation when the first sign is manifested of Catholics coming into any prominence in social or public life. So long as the Church and her children remain obscure and in silence, they think they may be justified in allowing both to exist; but when it begins to appear that either the Church or her followers raise their heads and claim to be seen or heard, ah then, the voice of their conscience speaks, and commands the quick peremptory suppression of both.

The explanation is simple. They are frightened at the picture of their own fancies. They have heard from their mothers and fathers that the Church is wily, full of deceit and artifice, and that were she once in control, there would be no more liberty, no more education, no more progress. Therefore it seems to them their holy duty to crush out or to subdue to silence this insidious monster. Alas for bigotry! Alas for ignorance! Its fatal mistake has ever been to poison its best friends, to banish its greatest benefactor. Christ upon the Cross with His last breath forgave the Jews because they knew not what they did. The Church every day repeats that same touching prayer, Father, forgive them these persecutions, these calumnies, these lies, this infamy, they know not what they do.

Standing high upon the summit of the mount of God, looking over the whole world and beholding with the vision almost of God this universal persecution of God's Church, persecution born of ignorance and false ideas, the prophet of God, the great High Priest of the Almighty raises his voice in solemn warning and admonition to be heard and obeyed by all his people, commanding them to study for themselves the character, the origin, the mission, the rights of their Holy Mother in order that acting as apostles in their own sphere of public or private life, they may banish this night of ignorance, and illumine the world by the knowledge of their Holy Church.

He who stands idly by and allows her whom, next to Christ, he ought most to love and revere, to suffer by misrepresentation and calumny is an enemy of the Church. "He who is not with me," cries Christ, "is against me." The man who would stand by while the mother who bore him was being reviled by slanderous tongues and ridiculed by ignorant knaves is a coward. Such a wretch even the lowest of mankind detest. He is a skulking hypocrite, and deserves to be rejected by the all-seeing eye of God, as one day he will be, according to the testimony of Christ's own word: "He who is ashamed of me before men, of him also shall I be ashamed before my Father who is in Heaven."

But how is a man to defend his holy faith? by arms? God forbid. No one was ever converted to God by the sword. How then? The great Leo answers us: "It becomes the duty of all to communicate their faith to others either to the instruction of other Christians or their strengthening or to repel the audacity of those outside the fold." Ignorance can only be dispelled by learn-

ing; bigotry by fairness; prejudice by justice. It becomes then the duty of every Christian to study his faith so that by knowing his religion he may by argument in public or in private, as the case may demand, refute the false calumnies that are piled upon it.

Which of us has not at one period or another in our lives felt that we might have been of some, even humblest, service to our Holy Mother had we but studied sufficiently the doctrines of the Church and thus armed been able to defy the attacks of our unscrupulous slanderers? How common in these days of ours, when religion is so often the topic of discussion, to find Catholics unable to enter the controversy or to maintain the correctness of their position because they are so sadly lacking even in the very first principles of Catholic Doctrine.

How many blunders we have seen in the public press about the subject of indulgences, arising from the ignorance of Catholics as to their nature and history. How often do we not see Catholics even in the learned professions, or in high positions, unable to meet in conversation or discussion men of other religions who, possibly inferior to them in intelligence and ability, are yet vastly their superiors in the knowledge of religion.

This common ignorance on the part of Catholics is a shame and in many cases sinful on account of its evil results. It is ignorance which their own faith condemns, which ought to be a reproach to their own self-respect, and which calls forth so much deserved reproach from those who differ from us in religious creed.

It is this criminal neglect of a knowledge according to our capacity and station which our Holy Father denounces and condemns. It is the neglect of study of these most

important questions that he bewails. That Catholics may be roused to a true sense of the duty of studying their faith, of being interested in the science of their religion, of acquiring the very best knowledge they can of Christian Doctrine, he raises his voice to the Catholic world in this Encyclical.

Truth can bear inspection. Nay, it grows brighter and more luminous the more it is subjected to scrutiny. The Church has nothing to fear from science: it is ignorance she dreads, for that has ever been the fruitful mother of intolerance and persecution. Study then her history and her doctrines, and the result must be, for Catholics, a strengthening of their faith, a greater confidence in God, and a larger and broader sense of the beauty and holiness of God's Church; and for those who are not of her fold, the final dissipation of bigotry and prejudice through the opening by God's grace of the eyes of the intelligence, the mind, and the soul to eternal truth, so that faith may enter in where doubt and error before prevailed.

The other important duty which this Encyclical impresses upon us is open profession of our faith. This naturally follows from the first; for who, having once understood the Church, her holiness, her symmetry, her beneficence, will not forever after feel bound, nay, impelled, to vindicate her upon whatever occasion he finds her misrepresented? Who with love for his fellow man, realizing what he loses who knows her not, could help endeavoring to impart to him the knowledge of what she is? He who knows what a privilege and honor it is to be the child of such a Mother, will ever make it his proudest boast that he is one of her true sons, and will never blush to be recognized as one of her offspring.

Nay, the nobility which he inherits from her will make him ready to shed the last drop of his blood in her defense.

This salutary profession of one's faith is to be made in two ways, — by word and by deed.

The prudence of each individual must tell him when it is wise or useful to enter into conversation or discussion with those who call in question our Holy Religion or asperse it with calumnies or falsehoods, which would bring it into discredit in the minds of the hearers. It is not wise to cast pearls before swine, so said our Divine Lord, and there are often occasions when it is more profitable to keep silence than to speak, when it is evident that speaking will be of no avail. This our Lord Himself did on many occasions, and this we too may be called upon to do. But this silence must arise, not from cowardice nor pusillanimity, but from the conviction that it is the wisest course to pursue.

But when questioned by well-meaning people, in good faith, about the Church, then it is a sin, and a grave one, to keep silent; for then it is that he who has really studied his Church and her teachings may be an instrument in God's hand for the good of many. Often when one knot of prejudice or error concerning the Church is loosed, the whole string of false notions and sentiments becomes easily unraveled, and the way to truth is made clear and straight. Often a word falling upon willing ears, and entering the soul, will act as the seed falling upon the fertile soil which, warmed and lighted by God's sun, will blossom forth into beautiful foliage and wholesome fruits. It is the duty of every Christian, when it is in his power, to speak that word, and he who through culpable ignor-

ance, or through shameful cowardice, neglects this duty, deprives a soul of a thousand blessings, and robs God of at least one more plant that might have flourished in the garden of the Lord. He has failed to help a soul, whom Christ had redeemed by His Precious Blood, to find the manifold comforts which His Holy Church alone can give to the weary pilgrim in his darkest hours.

There is one thing which every one can do, and which every one who calls himself a Catholic must do or be held guilty of positive sin. He must refrain from joining forces, like a traitor, with the enemy; from uttering one word, however light, that might tend in any degree to weaken the faith of those about him or raise in their minds doubt as to their religion. If it is a sin before God not to scatter the good seed of faith when occasion offers, what a crime it must be to kill it where it already exists. It were better for that man if he had never been born. The vengeance of God will come upon him for his sacrilegious murder of souls, and he will understand how black a crime it is to trifle with the faith of others.

This great crime is more common than appears at first sight. Some people who call themselves Catholics, and who would be shocked to be told they are anything but good ones, are nevertheless doing the devil's work in the Church. They put themselves up as judges in Israel, and the fact that they appear to be good Catholics gives what they say greater power for evil. Everything concerning the Church is subjected to their impudent criticism, which is ventilated on every occasion, before children, who are scandalized, and before unbelievers, who rejoice.

God has elected and consecrated and set apart a hierarchy and a priesthood to whom He has communi-

cated special gifts and light to inquire into, to judge and command in all matters which pertain to faith. To them alone, He has intrusted the holy ark which bears the deposit of the Faith. To them He has given the privilege and the duty to watch over the flock and to direct its actions. Yet one who has never been called by God, who has never had hands imposed upon him, who has never been intrusted with the care of the Church, presumes to sit in judgment upon God's ministers, arguing against the expediency of this or that measure, criticising the wisdom of this or that command. This is, indeed, a spectacle, which, if it were not criminal and rash in the highest degree, would be almost ridiculous in its self-conceit. The harm that is done by such men is incalculable, and is more frequent than appears at first sight. In the children that breathe such an atmosphere it begets suspicion and distrust, and the child that grows up a listener to such conversations can never be anything but a lukewarm and half-hearted Christian, full of presumption, and indifferent to the voice of the Church. In those who differ with us it begets contempt for the Faith, if it does not already exist, and fosters it where it is already flourishing. No greater enemy does the Church know than he who thus scatters broadcast the seeds of scepticism and disobedience. From open enemies we expect hostility, but horrible is the crime of the child fostered and nurtured in the bosom of the Church who yet weakens her influence upon men by uncalled-for criticism and baneful disrespect.

There remains the last and perhaps the most important duty of propagating respect and love for our Holy Faith by the example of a good life. Some may validly plead lack of ability to study the doctrines of the Church

very deeply. To some God has given greater intelligence and mental ability than to others, and therefore some will be less capable of propagating the blessings of faith by means of conversation, argument, and discussion than others, yet each one is bound to do so according to the ability which God has given him. But no one can plead inability to sow the seed of religion in others by the influence of good example; and of the two there can be no doubt which is the more efficient. Indeed what consistency would there be in knowing the Faith, and professing it by word of mouth, and yet practically ignoring or denying its principles in the actions of daily life?

In the early days of Christianity, the very lives of the little Christian band, so full of charity for one another, so self-devoted, so earnest and sincere in the practical application of the principles of their religion to daily life, made a profound impression on the pagan world. Unbelievers were at first struck by the singular holiness of their characters, and from that were led to inquire into the reason of it, and became Christians, even when they knew that for such an act martyrdom stared them in the face. A little act, one simple deed of charity or forbearance, will often produce a more lasting effect than a whole volume of learned arguments.

It would be doubly criminal in us not to follow out in practice those principles of conduct which we know are taught us by our Holy Faith. For knowing the boundless love of God for our souls and having at hand all those holy means of strength which the Sacraments alone can give, it would be shameful if those who have neither our belief nor the fountains of help which we possess, excelled us in the charity of their deeds, in the holiness

of their lives and the sincerity of their conduct. "Ye are the light of the world," said Christ to His Apostles, and to each Christian the same words must be addressed. In the religious life of each Christian God's face must be reflected, so that the observer may see imaged there the principles of the true Faith, and may understand what that Faith is. Thus by our deeds even more than by words shall we perform this great duty so earnestly impressed upon us by our Holy Father.

To fulfill this obligation, however, we cannot rely upon ourselves. We know, alas, how utterly incapable we are of furthering by our own powers that knowledge and love of the true Faith. So far are we at times from doing the duty of apostles, that we often feel in ourselves the absence of that abiding spirit of faith that is necessary for our own salvation. Where then are we to obtain this increase of zeal, of knowledge, of piety, and devotion? First by prayer. Since we must spread the blessings of our faith to others, it is first necessary that we strengthen our own. We must then, kneeling humbly at the foot of the altar, beg God to enliven our Faith and increase our Love.

Secondly, we must pay more earnest attention to the word of God, in sermons and instructions, and occupy ourselves more in studying and reading books which will make us more conversant with the principles of our Faith, and will furnish us with answers and arguments that will serve, in conversation or discussion, to convey to others the true motive of our religion, and thus break down the barriers of ignorance and bigotry.

Lastly, we must frequent the Sacraments. Thence only can be derived the strength necessary to act the Christian while we profess the name; thence as from a

divine fire of love must we borrow some small spark that will make us zealous in the cause of God and His Holy Church. Were each Christian to obey thus these solemn words of our great Pontiff, how soon would appear the good results that he anticipates and desires. Let each one here present carry away with him these weighty words of the Encyclical; ponder them in your hearts; beg of God the grace to practice them in your lives and conversation; and then will you prove yourselves worthy children of the Church.

He who makes two blades of grass grow where before there grew but one, is a benefactor to humanity and has a right to man's gratitude. He who causes the light of Faith to illumine one soul is already a co-laborer with Christ, and deserves and shall obtain not simply poor human thanks, but shall hear one day from the lips of God Himself the words of approbation which bring Eternal Joy and Everlasting Happiness.

THE EARLY CHURCH

A SERIES OF FIVE CONFERENCES

DELIVERED AT THE CATHOLIC SUMMER SCHOOL,
PLATTSBURGH, N. Y., 1895.

PREFATORY NOTE

THE following series of conferences were not intended originally for publication, at least in their present condition. They were written to serve rather as notes to aid the lecturer, than as lectures. The author had hoped later on to revise and rebuild much in them that is unfinished, lacking in order and composition, and thus present them to the reading public in more acceptable form. Their publication was hastened by the request of indulgent friends, and especially by the generosity of Mr. W. H. Moffitt, of Brooklyn, N. Y., who, believing that the students at the Summer School who had assisted at these lectures would value some memoranda of them, defrayed the entire expense of printing them. The haste of preparing them for press will explain whatever inaccuracies they contain.

I hope in a later and fuller edition to give text of references and credit to sources which I have consulted.

W. H. O'CONNELL.

PLATTSBURGH, N. Y., July 13, 1895.

CHRIST THE BUILDER

At no period of the Church's existence has, perhaps, the study of Church history been of such great importance as it is to-day. The nineteenth century is essentially a practical one. The subtleness of argument and the finesse of reasoning of the scholasticism of the times just passed have scarcely a place in the mental attitude of the present day. Materialism has invaded the fields of religious doctrine and profane knowledge: facts, not theories, are what interest the modern mind. Now, history is the searching out and weighing facts as they have happened, and by truthful narration of them to place under the very finger of science and the eye of study, the story of the past.

Outside the Church, agnosticism rules the hour: no principle is safe, no premises accepted, unless they be confirmed by positive experience. Argumentation towards moral or dogmatic conclusions has absolutely no force with the rationalistic mind, unless it can be proved that these principles and premises are, what is termed, working material. History alone provides this working material. Of itself it frames no theories, it creates no principles; it is simply a complete collection, a truthful and unbiased narration of positive incidents. Its value, therefore, in the field of modern science is at once manifest, for in proof of its position, it brings forth the handwriting and, so to speak, the very voices of the dead.

Christian scholars may discuss among themselves the reasonableness of this or that particular doctrine, without

ever arriving at a practical conclusion and agreement; but if we can produce the tangible and visible testimony of eye witnesses that show beyond all doubt that this, and not that, was the doctrine taught by Christ, it is plain that there is no room for further argument. Now, this is precisely what history does.

In this light the history of the first three centuries of the Church's existence is of all periods the most important, for it is generally agreed by all those who profess the name of Christian, that during this time the doctrines and practices of the Church were observed and taught in all their purity. The accusation of error and corruption is never made against the Church as it existed then. The modern, as they call it, Catholic Church, has lost its claim to identity with the true Church of Christ because from the beginning of the fourth century, it departed from the simplicity and purity of doctrine and government of the primitive Church.

Therefore, it is clear that the whole field of argument becomes purely historical; the records and documents of the primitive Church must be unearthed and brought to light, so that the character and conditions of early Christianity may be positively known, and then putting side by side with these the teachings and practices of the Church of to-day, by faithful comparison it will be easy to vindicate the Church's claim to identity with the Church founded by Christ, built by the Apostles, and accepted by the earliest professors of the faith.

It is of the very essence of the concept of the Church that it is a human organization living by spiritual principles; it has its internal life and its external manifestations. By internal life we mean its doctrine, its worship, in a word, its whole spiritual existence; by its external

relations, we mean its attitude towards the people, the governments, the nations of its time.

The present series of conferences deals only with the latter; with the founders of the Church and their followers, as they influenced society around them merely as a visible organization. Hence, it is plain that we must treat of Christ, the visible Founder, the Apostles who propagated the faith among the nations, and the nations themselves who received it. Thus far, we consider the Church with regard to *itself* and its *extension*. On the other hand, we must view human society in its *opposition* to the Church as characterized by its persecutions; and finally as a supplement to the written history of these times, the testimony which archæology gives us in the recent discoveries made in the catacombs must be studied.

Therefore, the subject matter of these conferences will naturally arrange itself under five headings:

1st. Christ, the Founder of the Christian Religion.

2d. The Apostles and their labors.

3d. The Propagation of the faith.

4th. The Persecutions.

5th. The Catacombs.

We come, therefore, in this first conference to give an historical narration of the Founder of Christianity. At the outset, I would beg to state that these lectures or conferences are intended to be neither apologetic, controversial, nor homiletic. The treatment, to be true to its purpose, must be strictly historical, that is, it must busy itself with neither moral conclusions nor mere descriptions, however interesting or fruitful these might be. I have sought, in their preparation, to adhere most strictly to the scientific-historical method; which is a simple, straightforward, accurate narration of whatever can be

found in the most trustworthy, authentic, and reliable documents bearing upon this subject. It is hoped that what by this process may be lacking in attractiveness will be more than compensated for by accuracy of knowledge; for aside from the fact that this is to be a study in history, the brief time permitted to the consideration of subjects of such magnitude, forces us to confine ourselves to the simplest outlines of the events of this period.

The central figure of all history is Christ. All the events that have happened in the world's existence are referred to the date of His coming. Strange as it may seem, of the life and wondrous acts of this great historical figure, extremely little can be gained from written records and authentic accounts. Of these, almost the only ones of indisputable authority and veracity are in the brief and meagre biography founded on the four Gospels. Accepting these as documents of the very highest historical value, inasmuch as they are a description of Christ, either by eye-witnesses or by those who narrate what they tell, as coming directly from eye-witnesses, the story of Christ's life may thus be briefly told.

Augustus was sitting upon the throne of the Roman Empire, and by a word of command could set in motion the machinery of government over the whole civilized world. He was proud of his power, and, desirous to learn the extent of his dominions and the number of his subjects, issued an edict that all the world should be enrolled. One of the countries affected by this edict was Palestine, whose king, Herod the Great, was a vassal of Augustus. The people were to be enrolled in the places to which they belonged as members of the twelve tribes. Among those thus driven forth into the highways, were an humble pair in the village of Nazareth of Galilee,

Joseph, the carpenter, and Mary, his espoused wife. Though peasants, the blood of kings coursed in their veins, and they belonged to the royal and ancient town of Bethlehem away to the south more than a hundred miles. They traveled some days, and at last came to the gate of the little town, he terrified with anxiety, and she well-nigh dead with fatigue. Onward they go to the inn, to find it crowded with strangers and with no room left for them. No house opened its friendly door, so they cleared a lodging in a corner of the inn yard, used as a stable for the beasts of burden. There, that very night, she gave birth to her first born Son, and having at hand no womanly attendants nor proper clothing, she wrapped Him in swaddling clothes and laid Him in a manger. How full of pathos is this simple description of the first scene in the life of the King of Kings. Amid the noise and bustle of the citizens of Bethlehem and the strangers who came to be registered, unheeded, unknown, the greatest event in the history of the world had taken place, and an ancient prophecy was fulfilled which said: "Thou, Bethlehem, little among the thousands of Juda though thou be, yet out of thee shall come forth He that is to be the ruler in Israel."

It is not our purpose to enter into the dispute, still unsettled, as to the exact year in which Christ was born. Upon this point the most accurate chronologists and acute critics have not been able to agree. Summing up all the arguments, however, upon this disputed point, the best authorities assign the year 750 or 749 of the Roman era to be the date of the birth of Christ. As to the fixing of the exact day, the work is still more difficult. A Jewish tradition embodied in the Talmud fixes Christ's birthday in December. Clement of Alexandria seems uncertain as to whether November 17, April 20, or May 21 is the

true day. The Syrians and Greeks clung with tenacity to January 6; but it is certain that from the middle of the fourth century the Feast of the Nativity has been celebrated on December 25; and since 376 the Greeks have observed this day, which is the one set down as proper in the Apostolic Constitutions.

Though Christ made His entry on the stage of human life so humbly and so silently, though mankind in its activity went thundering forth next morning in the channels of its ordinary interests, quite unconscious of the event which had happened, yet He lacked not witnesses to His mysterious advent into the world. First came the shepherds from the neighboring fields; these were the representatives of the peasant people, the laborers and the simple among men, who afterwards formed the bulk of His disciples. Next, came Simeon and Anna, representatives of the old law and the prophets, and from afar, in the countries away to the east, came the Magi, the representatives of the gentile world of science, philosophy, and learning. All these gathered around His cradle to worship the Holy Child.

But while He inspired within the souls of these, His first worshipers, the love and tenderness which were to be His greatest powers, into the heart of Herod, then ruling Judea, crept the poison of jealousy and fear. From the Magi he had learned the birth of the great King, and fearing a rival in his power he sent his soldiers to murder every babe under two years in Bethlehem. But Christ, with Joseph and Mary, had fled into Egypt, and the tyrant was foiled in his murderous intent. There dwelt the Holy Family, far from their native land, till Herod died, when they returned and dwelt at Nazareth. Up to this point the records are comparatively full and

apparently clear; but from the settlement at Nazareth till His public ministry begins, our information almost fails, and of the silent years of Christ's youth and early manhood we know next to nothing. The apocryphal Gospels, pretending to give full details where the inspired Gospels are silent, are of course, of no value historically. It is only recorded that "He grew in wisdom and grace with God and man."

Nazareth was a notoriously wicked town, as we learn from the proverbial question: "Can anything good come out of Nazareth?" Hence from the very first, He witnessed the sinfulness of men and the awful problem which it was to be His life work to solve. He worked as a carpenter in his father's shop, as we know from the fact that His own townsmen, astonished at his preaching, cried out: "Is not this the carpenter?"

Every year after He was twelve years old, He went with His parents up to Jerusalem for the feast of the Passover. The story of one of these first visits is the only occasion on which the veil is lifted for thirty years; and there we see in His answer to His Mother the shadowing forth of the purpose of His Messianic career: "Do you not know that I must be about my Father's business?" On that occasion, He had entered the school in which the masters of wisdom taught, and by His questions He sought to turn their minds to search the sacred writings for evidence of His own divine character and mission. He often went back to the temple schools, only to mourn over the shallowness of their far-famed learning and the corruption of the old faith.

We now approach the time when, after thirty years of silence and obscurity in Nazareth, Jesus was to step forth on the public stage of life. Here, therefore, is the time

to glance rapidly at the conditions of the nation and the people among whom He was to labor, for by this survey we can the better understand His future life and treatment at their hands.

The Jewish nation had lately passed through extraordinary vicissitudes; conqueror after conqueror had marched over it; the battle of freedom had been often fought and lost. On the throne of David, a usurper sat, and now at last the country was subjected to the mighty power of Rome. Roman soldiers marched through the streets of the Holy City, their standards were set upon the strong places, their tax-gatherers sat at the gate of every town. Its religious condition had fallen equally low; the forms were strictly observed, but the spirit had fled. The Pharisees, the representatives of the religious men of the time, multiplied fasts and prayers, tithes and washings, but were, nevertheless, an unspiritual and proud ecclesiastical class, avaricious in the extreme and scorning the people. They flaunted a boastful sanctity while indulging their selfishness and vile passions. Society was rotten within, and veneered with a fair show of religiosity without.

The Sadducees, though they praised morality, were no less self-indulgent than their hated opponents, the Pharisees. They belonged to the wealthy classes, the Pharisees formed the middle class, and between both these and the people was a gulf which remained utterly uncrossed; and among these were classed the publicans and sinners, for whose souls no man cared. Such was the Jewish nation when Christ stepped forth upon the scene to find a people politically and religiously enslaved.

If, in fancy, we fly from the capital of the Jewish faith to the capital of the pagan world, we see there

epitomized the condition of the gentile nations. The city is filled with idolatrous temples, and the squares adorned with the figures of false gods; drunkenness and lust, war and theft, had their patronal divinities. Lying oracles and soothsayers were the only fountain of religious faith. What few there were of men who disdained this pagan worship were led by false philosophy to vague conclusions.

This was the world which Christ had come to enlighten. Throwing down at last the carpenter's tools, and putting aside His workman's dress, He bids farewell to home and the beloved valley of Nazareth. But first, He prepares Himself for His public career by two events recorded in the Gospels — His baptism by John, and the temptation in the desert. The first was His public inauguration before the world, when God visibly and audibly sealed His mission with His approval. In the second, the prince of darkness was obliged to recognize that the challenge was thrown down. And thus in the face of earth and hell, empowered from above with divine authority, He sets His face to His task and begins His public career. This is generally reckoned to have lasted about three years. As to its exact duration, again chroniclers and historians disagree. At the time of St. Augustine, there was an opinion that Christ's public life lasted only one year; on the other hand, we learn from the Gospels that Christ visited Jerusalem for several festivals. St. John mentions three Passovers during our Lord's public life. Irenaeus and Chrysostom thought that Christ was nearly forty, and reckoned that His ministry lasted ten years. But we must conclude from the arguments adduced from the most learned writers, with Origen, Eusebius, St. Jerome, and St. Augustine, that the public career of Christ extended over three and

a half years. For convenience sake, we may divide this career into three phases: the first, we may call the time of obscurity; the second, the time of public favor; and the third, that of opposition.

Of the deeds and actions of the first period, the records are meagre in the extreme. Soon after his trial in the desert, He appeared once more on the banks of the Jordan, where John pointed Him out as the Lamb of God, who was to take away the sins of the world. At once, the best of John's disciples attached themselves to Christ. Among these were John, Andrew, Simon, Philip, and Nathaniel, who had been prepared for this new Master by their intercourse with John the Baptist.

With this small following, He went north into Galilee to Cana, and there He first displayed His marvelous power by working His first miracle at the marriage feast of Cana, at the request of His mother. Soon after He returned to Judea, to attend the Passover. On this occasion He entered the temple, and in the face of an astonished crowd, cleared the court of the holy place of the money changers, and rid it of an iniquitous traffic. Thus He began his career by an attack upon that force, called the lever of the world, and made His first enemies among the money worshipers.

It is a significant fact, and one which indicates the character of His whole career, that His first miracle was wrought to bring joy to the simple feast of the common people, and His first work of reform was directed against the rich and the purse-proud.

Thus far we follow clearly the steps of Jesus; but here our information comes to a sudden stop, and for the next eight months we learn nothing more of Him save that He was baptizing in Judea.

From this silence we may readily infer that though He labored much in Jerusalem, which was the chief scene of His activity during this period, little, however, was accomplished, and as the results were mainly negative the gospels are silent.

The second period, lasting over eighteen months, was spent in the north of the country, chiefly in Galilee, which is the most northerly of the provinces into which Palestine is divided. The whole province was very fertile, and its surface was covered with large villages and towns. On its eastern boundary lay the lovely harp-shaped sea of Galilee, and this was the centre of His activity. It stretches over a basin about thirteen miles long, and six broad, and its shores were verdant with luxuriant groves of olives, oranges, figs, and an almost tropical vegetation. The fields were rich with fruit, and the waters teemed with fish. The fame of Christ had preceded Him into this quiet spot. Pilgrims to Jerusalem had carried back the report of His marvelous preaching, and His wondrous deeds, so that for a time He was the one topic of conversation in the household circle, and the subject of much discussion of every gathering that met in the public squares and market-places. One of the first towns He visited was Nazareth, the home of His childhood and youth. He appeared one day in the synagogue of His native town. His early acquaintances and friends were delighted to have an opportunity of hearing this great preacher whom they had known as a boy and a young man, but who had suddenly sprung into great prominence, and was the talk of the hour. He was invited to read from the Scriptures and address the people. He selected a passage from Isaias, in which a glowing account is given of the expected Messias, and the work

He was to accomplish. With wondrous clearness He unfolded to their attentive ears the mysterious words of prophecy, and as filled with the enthusiasm of the faithful picture, His eloquence grew into a very torrent of convincing argument and description, the people held their breath spellbound with the charm and fascination of His power, and in the pause which followed turned to each other, surprise and wonderment upon their faces, and whispered, "Is not this the carpenter?"

Again He takes up His discourse. Calmly He proceeds, amid the hushed silence of the throng, to indicate to them how, one by one, all these signs were verified in Himself. For a while they listened, scarcely daring to believe their ears. At last, recovering from their stupor, little by little the murmuring spread among the crowd, until it finally broke into a cry of angry scorn. The whole assembly rose, and gathering round Him, still standing calm and unmoved in the face of their anger, they rushed against Him, and forcing Him before them out of the synagogue, they followed upon His steps, filling the air with howls of derision, till they reached a lofty crag behind the town. Some one in the crowd screamed to the rest to hurl Him from the height to the ground below. The mob took up the cry and then and there would His career have suddenly ended, and Nazareth would have robbed Jerusalem of its sinful prominence as a deicide, had He not by a miracle concealed Himself and withdrawn from among them.

This was the welcome offered Him by His native town, which prompted that saying of His so full of pathos: "A prophet is not without honor, save in his own country."

Henceforth Nazareth could no longer be His home. When, after this, He sought some little respite from His

labors, He went to the quiet little town of Caphernaum. From there He made frequent journeys inland, and sometimes He made the tour of the villages on the lake. In a few weeks all Galilee was ringing with His name. Immense crowds followed Him wherever He went, and the whole region was stirred to a very fire of excitement. His miracles excited the widest attention. When, for the first time, He cured the dread leprosy, the terror of every Jew, the wonder of the people knew no bounds. When first they saw Him drive out the evil spirit from one possessed, they were overcome with awe; when He raised to life the widow's son at Naim, His marvelous power was the theme of a thousand tongues.

Soon He was looked for everywhere. The streets of the little villages through which He passed were thronged with the victims of every disease. He labored day and night, and often could not find time to eat. Now all Palestine had heard of Him, and people traveled miles and miles to hear Him speak. He attached to Himself those whom He had healed, and their friends, who, filled with gratitude towards Him, followed Him everywhere, and at once became His most ardent disciples. Such a one was Mary Magdalen, out of whom we read He cast seven devils.

The wonder of His miracles brought tremendous gatherings to hear Him speak, and He used these wonderful deeds as a trumpet to draw the people to listen to His doctrines, and to give credence to what He had to say to them. It was a stupendous claim which He was one day to make, when He had prepared their minds to hear it; one that would need an enormous amount of testimony to make good and sustain. He was going to shake to their very foundations all their dearest dreams and pet theories. It would require a wonderful degree of con-

fidence to understand and believe it. Hence He spends days and days in showing those people that He came to them as an accredited Messenger, whose word was truth. The day would come when He would say to them with unanswerable logic, "If you do not believe Me, at least believe My works."

But His miracles were only a means to an end. He had no intention of healing all the world of bodily ills. But He did come to rid humanity of the diseases of the mind and soul. This He did by showing them the truth in His preaching.

This was His mission and the mission of His Apostles and His Church. His preaching created widespread excitement. Even His enemies testified to His wonderful eloquence, saying, "Never man spake as this man." We possess but few and meagre remains of His discourses, but even from these we may learn the force and cogency of His reasoning and judge from the results that followed them, the impression they produced. The form of these utterances is essentially Jewish. He takes hold of a single point which He wishes to impress, He turns it round and round, comes back to it again and again, puts into another form the very same idea, until the general concept of the lesson is unmistakably comprehended. Then in a few, brief, pointed phrases, He focuses the whole significance of the speech and He has finished. His style, if we may so put it, was brief, epigrammatic, oracular. His sentences read like proverbs. They were striking in sound and easily remembered as they were spoken. They stick to the memory like an arrow.

When He pictured truth in a parable, it was always just the very aptest possible picture, that would remain forever on the mind, even years and years after the exact

words had been forgotten. There never was speech so simple, yet so profound.

The three marked qualities of His preaching are authority, fearlessness, and power. The Gospels tell us that the people were astonished at His doctrine, for He taught as one having authority, and not as the scribes. *They* never uttered a word without attempting to bolster it up with some other authority. He spoke the truth as from His own knowledge that He Himself was Truth.

He spoke fearlessly, sparing no one, however high his office; indeed, it was always to the lofty and powerful He addressed His sharpest rebukes. He never lost an opportunity to unveil the sham and hypocrisy that sat in the high places. There never was polemic so scathing, so annihilating, as the indignation He hurled against the scribes, the Pharisees, and the Levites.

His word stirred His audience to the depths. His word was power. The spirit of God which filled Him, overflowed from His words into the minds and hearts of those who truly came to hear Him, and fired them with the same enthusiasm and zeal.

Of the character of the doctrines He taught, it is the province of theology, not history, to treat. He spoke of God as the common Father of all, and taught His hearers that the time had come when not in Jerusalem alone, but in every land under heaven, Jehovah would be worshiped. He contrasted the new worship which He came to establish, a worship in spirit and in truth, with the arid formalism and mere ceremonial of the old religion. But the centre and soul of His preaching was Himself.

He was the Son of God. *He* was the Light of the World. *He* was the Way, the Truth and the Life, and the command that accompanied every address was to

come to Him, to hear Him, to follow Him. In Him was the fullness of time, the fulfillment of the law and the verification of the prophecies. In a word He was the Messiah, He was God.

Now let us glance at His audience. He spoke to the people wherever He could find them; on the mountain, in the fields, on the sea shore, in the courts, in the synagogues. To one or to ten thousand, it seemed to matter little to Him, so that He delivered His message. Some heard Him and in mockery turned away; others listened, wondered, then followed Him. These gradually formed around Him a body of disciples. To them, from time to time, He gave a fuller instruction, often taking them aside for a little course of private instruction. This formed the nucleus of that devoted band which was afterward to spread and perpetuate His teaching. At the opening of His Galilean ministry, He set apart twelve of these, whom He called upon to leave their ordinary employments and ordained to the office of the Apostolate. He commissioned them to teach the elements of His doctrine, and gave to them miraculous powers. In this way many towns about were evangelized which He had no time to visit. He had in store for them a mission much more far-reaching, but that time had not yet arrived, and their individual work we shall hear in the next lecture. Suffice it to mention here that in the choice, ordination, and training of these twelve, He provided for the carrying out of plans that during His lifetime could never be accomplished — the propagation of His doctrine throughout the whole world. Right here we see the means He took to accomplish that end. He might have put the whole system of His wonderful doctrine down in writing. What a wonderful book it

would have been, penned by His own hand; but He wanted His truth learned from a living voice, speaking with His own authority. That was undoubtedly the best way, since He would be sure to select only the best. So, indeed, it has proved.

So passed the second period of Christ's public career. Won by His wonderful eloquence, and captivated by the tenderness and affection He showed to all who came to Him, the people followed His footsteps wherever He went, drinking in with avidity every word He spoke, and adding daily to the number of His disciples. They revered Him as a prophet, they marveled at His eloquence, they stood in awe of His miracles. The whole nation resounded with His name. They wanted to make Him King. Surely one looking in at that time upon Galilee would have the thought that Christ would soon be borne aloft on the wave of public acknowledgment to a victorious possession of Jerusalem. But even now, underneath these very signs of popular favor, can be detected the germs of opposition.

Let us glance for a moment at the causes already at work, which would in the end prevail to turn His growing triumph into complete apparent failure.

First, we have seen the stand which Christ had taken and openly proclaimed against gold worship and power seeking. This drew upon Him at once the hatred of the Sadducees and Herodians. His constant companionship with the people of the lower classes was enough for them to condemn Him as an impostor and a demagogue, considered much in the same light as to-day an over-bearing, purse-proud capitalist would consider a leader of the proletariat — a dangerous man and a conspirator against their ease and comfort.

With the Pharisees, the same causes worked differently. They aspired to be leaders of the people in everything ecclesiastical and religious, and so they became jealous of Christ's influence with the masses; and when He proclaimed Himself the Messiah, He so completely was at variance with all their preconceived notions that His claim appeared both ridiculous and blasphemous. His constant companionship with sinners stamped Him in their eyes as one of the sinners Himself. His simple origin could never in their prejudices be reconciled with greatness of soul; He had selected His chosen organs, not from among the students of the temple, the college men of that day, but from peasants and fishermen; indeed one of them was a publican. Respectable and learned men like the Pharisees could scarcely be expected to mingle with such a class.

Then, again, according to their estimate, He had little regard for the Jewish religion. He disregarded and encouraged his followers to pay little attention to many of the Jewish observances, washings and fasts, which in their eyes were inseparably bound up with ideas of religious life. But most of all he seemed to disregard the sanctity of the Sabbath, and this always remained with them the bitterest ground for hatred. So when He announced Himself as the Messiah, they stopped their ears and rent their garments as at the sound of a blasphemous utterance.

But, then, there were His miracles; how could they get over these? Simply enough. They might be wrought by false as well as true prophets; they might be diabolical as well as divine. Their origin was to be traced on other grounds, and on these grounds they had made up their minds, that He was from Beelzebub, not from

Heaven. Once their judgment was formed, nothing could change it.

Finally, let us look at the common people themselves, among whom Christ had succeeded in gaining momentary favor. They had listened to His beautiful and consoling doctrines, and their character of pity and sympathy had won them to His side. They were tired to death of the shallowness of the Pharisaical creed with all its petty observances that made life a burden; the simplicity and grandeur of the new faith appealed to them. Then, too, His miracles, bringing health and sight and life to their own friends and relatives, impressed them deeply. They accepted Him as a great Teacher, and some even went so far as to acknowledge Him as a prophet. "Perhaps," thought they, "this is the forerunner of the Messiah." But when they heard Him say that He Himself was the Messiah, He so little harmonized with their grossly material ideas of a national deliverer, that they turned aside and followed Him no more.

At once perceiving the sudden change of feeling among the people, the Pharisees and Sadducees pressed their advantage, and here begins the last period of Christ's public life, which I have designated as the period of opposition. Christ Himself was the first to recognize the change, and seeing already that the turn of feeling had set in against Him, and that at the capital, those in power had already drawn up their forces, He starts forth to confront them, and before setting out for Jerusalem plainly foretells the coming conflict and its dread results. He seemed in haste now to meet His enemies, and to bring to a consummation His life work. On His way up to Jerusalem He again worked wonderful cures, and by the raising of Lazarus at the very gates of the ecclesiastical

citadel, called back for a moment the popular admiration and allegiance to Himself.

When after resting the Sabbath in Bethany, He came forth on Sunday morning to proceed towards Jerusalem, He found the streets and the neighboring roads thronged with the people who had come out from Jerusalem to see Him. At the first sight of Him among them, they rent the air with their shouts, and strewed the way with their garments and the branches they had plucked hastily from the trees; and, most wonderful of all, they recognized Him at last as the Messiah, crying out: "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord." Mark, He is no longer the carpenter, but the descendant of their greatest King; He is no longer the impostor, but He that cometh in the Name of the Lord.

There is no doubting the significance of these words and this enthusiasm. It was a Messianic demonstration. He accepted it as such; He yielded to the desire of the multitude to make Him King at last, but He never allowed them to mistake the character of His kingdom, and, as if to insist upon this idea, He entered Jerusalem upon an ass, to typify his reign of simplicity and peace, a kingdom not of this world, but of Heaven. Hearing the people's shouts, the rulers asked the cause, and were told that Jesus had entered the city at the head of an army of people. In that moment, they decided that the only way to rid the nation of this disturber was by death.

On Tuesday, they came to Him as He taught in the temple, and in all the pomp of official costume, they confronted the simple Galilean while the multitudes looked on. They were determined to make the way easy for the

end they had purposed, by discrediting Him first before the people, so they entered into a controversy with Him on the most delicate and dangerous topics. It is illustrative of their cunning that the question they put Him was one, which, answered either way, was sure to work Him disaster. That question was: "Is it lawful to pay tribute to Cæsar?" An affirmative answer would have turned the people instantly against Him; a negative answer would bring down upon Him the punishment of the Roman governor. His answer, so well known, was the saddest disappointment to them, and seeing their disadvantage, and profiting by their silence, He let loose the storm of His indignation against them, giving unrestrained expression to the pent-up criticism of a life-time, until, by exposing their ignorance and their hypocritical practices in sentences that fell like strokes of lightning, He made them the scorn and the laughing stock of all who heard Him.

If anything was needed to settle their determination this was more than sufficient. He must die and die at once. That very evening, the Sanhedrim convened to plan His death, and even while they were maturing their design, one of His own disciples, Judas Iscariot, appeared, and, for a price, offered to deliver Him into their hands. The end now comes rapidly.

On Thursday evening, He sat down with the twelve to eat the Passover. In that scene we witness the indescribable tenderness and grandeur of His soul. It is in the face of death that true nobility exhibits itself in its fullest beauty. Not a shadow was visible upon His face during that final feast of love, where, as if beforehand, He offered Himself as a sacrifice in the mysterious blessing of the bread and wine in the institution of the Sacrament

of the Eucharist. It seems as if, for Him, the passion was already passed, and the glory of His exaltation even then breaking around Him.

Among the deep shadows of the gardens He wandered alone, gazing with His Divine Vision, into all the terrors that awaited Him. His Body shook with extremest fear, but His Spirit, strengthened by His Father's Presence, controled the anguish of the foresight, and He comes forth deliberately to face a most cruel execution. Through the branches of the olive trees, He sees the crowd, with the traitor at its head, coming to arrest Him. They have brought lanterns, thinking they will be obliged to search through the mountain caves and woods to find Him. Instead of that, He comes forth to the entrance of the garden and awaits them. At sight of Him, majestic even now, they quailed like cravens. He voluntarily surrenders Himself into their hands, and they lead Him back to the city. How the Pharisees and Sadducees must have rejoiced. At last, Jerusalem was safe and their power again secure.

It was now about midnight: the rest of the night and the early hours of the morning were occupied with the necessary legal proceedings. There must be two trials, the ecclesiastical and the civil, each to be conducted in three stages. The first took place before Annas, then before Caiaphas, and lastly before the Sanhedrim. The civil trial was first conducted before Pilate, the Roman governor, then before Herod, the local ruler, and once more before Pilate. This was due to the political situation of the country. Judea was subject to Rome. Now the Romans were careful always to allow their provinces to retain a semblance of power; so the Sanhedrim, the supreme ecclesiastical court of the Jews, was still permitted

to try religious cases; but if the sentence passed was a capital one, the Roman governor reserved to himself the right to inquire into the case himself and pronounce the final sentence. The crime of which Jesus was accused was a religious one: the Sanhedrim passed the death sentence, so it must be confirmed by the Roman governor, Pilate, who happened at that time to be in Jurusalem, where he generally came during the Passover.

It is needless here to follow all the details of this double trial: the lying, the perjury, the deceitfulness of the witnesses, each of whom contradicted the other, are well known. For a moment, it seemed as if the case had completely broken down. Christ stood before His judges in silent dignity: fearful that He would slip out of their hands, and that all their ingenuity would come to naught, they determined to make Himself His own accuser. Caiaphas rose from his seat, and facing Christ, demanded of Him that He tell them openly, and thus incriminate Himself, whether He was the Christ, the Son of God. With great solemnity, yet with perfect simplicity and straightforwardness, He answered that He was. Instantly, the sentence of death was pronounced.

The next morning, between six and seven o'clock, He was brought before the governor. The court was held in the open air. Pilate hated the Jews, and recognized that the chief cause of their enmity to Jesus was envy. He cared little for their religious contentions: conspiracy against the Roman government and his own power, was the only crime which would move him to pronounce condemnation: so he plainly asked Christ, "Art thou the King of the Jews?" and from His answer gathered immediately that as a spiritual King, He was no rival of Cæsar's authority. He could see nothing of the revolu-

tionist in that pure, peaceful, and melancholy face, and at once acquitted Him. The announcement was received with shrieks of disappointment which boded ill for the peace of the city. So he devised a compromise, by sending Him to be tried by Herod. This prince cared only for pleasure and amusement, and was only glad to escape all responsibility of the case by sending Him back to Pilate.

It was the custom at this time, during the Passover, to release any prisoner the people might name. Pilate hoping to escape through this loop-hole from his disagreeable position, offered them the choice between Christ and Barabbas. They chose Barabbas. Again he sought to move them by the pitiful spectacle of the Ecce Homo, but it was useless. The only answer he received was one that made him tremble for his very position. "If thou let this Man go, thou art no friend of Cæsar's." That was the cry that made him throw justice to the winds, and sealed the doom of Christ, and immediately He was led forth to the heights of Golgotha. Crucifixion was the death reserved for slaves and revolutionaries. The idea seems to have been suggested by the practice of nailing up vermin in an exposed place. To this death, horrible in suffering and most infamous in character, Christ was condemned. There is much question and discussion as to the place of execution. It was probably a wide open space near the city, on the side of a much-frequented thoroughfare, for we learn that besides the spectators standing about, there were others passing to and fro who shouted out words of mockery at Christ upon the Cross.

As to the year of this event there is also much discussion. Julius Africanus, Lactantius and Tertullian place it in the fifteenth year of Tiberius Cæsar, in the year 29

of the Christian era. Natalis Alexander argues for the year 33, and Baronius 32. As to the age of Christ Himself, when He met death, there is the same dispute; the common tradition is that He was 33. Others maintain that He was 34, and still others, perhaps with stronger reasons, hold that He was at least 38. Up to the present the question remains unsettled.

There was never an enterprise in the world which seemed more completely at an end than did Christ's mission on that day. Death ends all controversies. He was in the grave and all His pretensions with Him. Even His disciples and Apostles seemed to accept this as settled. Can anything convince us better of this than the words of the two travelers to Emmaus: "We trusted." Mark — it is in the past tense. "We trusted that it *had been* He who *should have* redeemed Israel." Could words express more utter disappointment? But by a testimony most irrefutable, coming as it does from eye witnesses of the fact, from the Roman soldiery, who cannot be accused of interest in the narration, and the Apostles, who were perhaps as much surprised as the soldiers, Christ, on the third day, came alive from the tomb. Perhaps the very best proof of this is the change in the Apostles themselves. Nothing short of the most palpable and material evidence could have persuaded them of this fact; that they were persuaded, is even stronger evidence than the testimony of the Roman soldiers.

For forty days He lived again among them. He ate with them; He walked with them; He took their hands in His own; He made them touch Him in the wound He had received in death, — all this seems to have been necessary to prove that they had not been deluded.

When at last, this had been assured, and when He had

explained to them in complete fullness the nature of their work, before their very eyes, He was lifted up above them and borne beyond the clouds, out of their sight, into that world to which He rightfully belonged.

Thus in briefest possible outline is the life story of the Founder of God's Church indicated. Passing as is this glimpse, we gather here the concept of the origin of Christianity. It is the seed of the greatest organization the world has ever known. To human eyes it began in a stable, and was buried in the sepulchre near Calvary. Humbler and more insignificant birth, no project ever had: yet to-day, it fills the world, and even now, seems only commencing its career of marvelous development.

Without the knowledge of this chapter of the Church's history, the story of its Founder, at the very sowing of the seed, the full force of its later growth can never be truly realized. The better to grasp the import of the pages to be deciphered in later conferences, it was necessary to bring the mind back to the first inception of this most absorbing and interesting story, and thus by gradual stages to pass from the very first scenes of the great drama, through each successive period to our own times. Of all the arguments adduced to prove the divinity of the Church's character and mission, none can possibly be stronger than the simple tale of the life of Jesus Christ.

THE APOSTLES THE FOUNDATIONS

THE Gospels tell us that from among those who followed the Lord, Christ chose twelve, and called them Apostles. These were Simon, whom He called Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James and Simon, called Zelotes; Jude, the brother of James, and Judas Iscariot who also betrayed Him. To them He intrusted the mission which He Himself had received from His Divine Father; to represent on earth the person of Christ, to be partakers of His power, to lead the world to the knowledge of the Saviour, and to persuade Jew and Gentile, Greek and Roman, that He was the Son of God, the true Redeemer.

Thus He intrusted to them this arduous task: "All power is given to Me in Heaven and on earth; going, therefore, teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold, I am with you always, even unto the consummation of the world" (Matt. xxviii). Consider for a moment the import of these words. Christ, who speaks them, was soon, as He Himself knew, to be taken away from the eyes of His faithful followers, ascending up beyond all Heavens to be with the Father as He had been "before all worlds," and, like some great ruler of a conquered nation addressing his generals, He gives them His commands to complete the conquest of that realm He had bought with

His Blood, and govern it for Him till He should come again.

It would seem, according to human wisdom, that this great commission might only be intrusted to men who by talent and known ability were fitted to carry it out. Yet Christ acted otherwise; and for the unspeakably great work of preaching the Gospel, against which forces most obstinate and strong arrayed themselves in opposition, chose men who seemed of all others least fitted to perfect this work; men of the lowest class of society, ignorant, timid, inexperienced, and who even in their own country were looked down upon and despised as mere fishermen. Kings must choose their ministers from among the ablest, wisest, boldest, and most enlightened of their subjects; for in imparting to them authority, they cannot with that impart talent and ability, but must presuppose it. But Christ, with the authority which He communicated to His representatives, communicated also the wisdom, the knowledge, the power and strength necessary to extend and enforce it.

It was evidently the design of Christ to prove from the very beginning the divinity of the Church's origin, and His own omnipotence; since it would be plain to all that, humanly speaking, the means He chose were the least fitted to compass the end proposed. For, behold, on one side a handful of men of lowly birth, of no authority, unlettered, uncultured, and despised; and on the other, the whole world, Jewish and Pagan, emperors, high priests, philosophers, and all that is rich, powerful, and great. Count the forces arrayed for battle on either side, and who will doubt as to which would naturally belong the victory? Picture these twelve standing before the wisest and most learned of their age, and proclaim-

ing to the world in the very face of kings and rulers, "Till now you have all gone astray. You are ignorant of the first rudiments of true philosophy. Wise, as you pretend to be, you are less than children in the knowledge of truth. And truth, what is that? It is Christ Crucified, whom you, oh Jewish nation, repute a scandal, and you, Gentiles, consider folly, but who is to us, who have been called of God, Wisdom and Power."

Fancy this picture, and then ask who will listen to these twelve or obey their teaching? If, therefore, notwithstanding, the world listens and obeys, it must be plain that not by human means, but by the power of God, this wonder, this greatest of all miracles is accomplished.

The same power which brought the universe out of nothing transformed these humble instruments into an almost omnipotent agency in the completion of its designs; and made of the lowly fishermen, timid, weak and ignorant as they were, fearless champions, sublime philosophers and most intrepid warriors, who feared not the frown of kings, disputed with great intellects, and challenged the teachings of the most learned scholars. This wondrous transformation came upon the apostles on the day of Pentecost, which is, therefore, considered the Birthday of the Church.

On that great day, the Apostles and disciples "were all gathered in the same place, and there came of a sudden from Heaven the sound as of a great whirlwind, and it filled all the house where they were assembled; and there appeared to them divided tongues as of fire, and they rested upon each of them, and they were filled with the Holy Ghost; and they began to speak various tongues, according as the Holy Spirit gave them to speak. And there dwelt in Jerusalem, Jews, religious

men of every nation under heaven, and as the word went abroad there assembled a great multitude, and they were all astonished, each one to hear them speaking his own tongue; and they wondered, saying: 'Are not all these who speak Galileans, and how is it that each of us hears the language in which we were born, Parthians and Medes and Elamites and the inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the countries of Lybia which is near Cyrene, and strangers from Rome; Jews also and proselytes; the inhabitants of Crete and Arabia: we have heard them speak in our tongues the greatness of God.' And all wondered among themselves, saying: 'What may this be?'"

It was by this means that Christ infused into the Apostles wisdom of mind and strength of heart to commence the difficult work of preaching to every nation the divine word. The Holy Ghost, who on that day descended upon them in the cenacle, was sent to them as a confirmation and consolation; flooding their intelligence with light, illumining their minds whereby truths invisible before, or vaguely seen, became to their vision clear as the day; animating their very tongues to marvelous eloquence, and firing their souls with a zeal that made them burn to carry to the ends of the world the doctrines of the new faith. Before, they were, as we know from the Gospels, vacillating, timorous, almost puerile; always misunderstanding the words of their Divine Master, who even after repeated explanations, still found them incapable of grasping His meaning. Now, all is changed: the deepest mysteries are plain to them, and henceforth, no power on earth can move them from their loyalty.

See, how on that very day, without waiting for the

night to pass, they begin the work which they already yearn to complete. Is it not significant that before they could travel to the ends of the world, the world had come to them? — "Men of every nation under heaven." To that assembly, Peter, chief of the Apostolic senate, first spoke, and preached the doctrine of Christ Crucified, whose Divinity he confirmed by the facts of His Resurrection and Ascension. As a result, three thousand souls received the light and professed Christ, the first fruit of the Apostolic mission.

It is almost impossible to understand in the face of this direct and clear narration, recorded in the Acts, how men can credit the childish imaginations of Renan, who dares to affirm that the fact of Pentecost never took place; declaring that the Apostles were deceived or deluded in fancying the apparition of tongues, and the rush, as it is described, of the Holy Spirit. "These ignorant men," he says, "credulous and imaginative, had come together to wait the coming of the Holy Ghost. With this preconceived idea in their minds, any extraordinary natural phenomenon, happening at the time, would have passed as a supernatural sign. Just at that time, a terrible whirlwind arose and a storm passed over the city, accompanied by thunder and lightning. The windows of the cenacle were naturally blown open, and the terrified apostles, at this sight, believed that they had received the Holy Ghost. Filled with this delusion and thus excited to a sudden exaltation of mind, they ran out of the house, talking confusedly, whatever came to their lips, and so they believed they had received the gift of tongues."

To what depths of folly will not men go in attempting to discredit the supernatural. But all the world knows that

literary style rather than logic and historical accuracy, is to be found in the writings of Renan. By what laws of criticism does Renan prove that the Apostles and the disciples, to the number of one hundred and twenty, were deceived in the matter they personally experienced, mistaking for the coming of the Holy Ghost the noise and thunder of a passing storm? How can he prove that the Apostles imagined themselves possessed of the gift of tongues when, in reality, they only prattled in fear of the thunder and lightning. How can he demonstrate that the great mass of people who listened to the Apostles thus muttering unintelligible sounds, mistook their ravings for words of their own language so different from the mother tongue of the Apostles? Would the miracle be less or easier to explain, to suppose that inarticulate and confused mutterings should, by chance, form complete and distinct sentences in a language unknown? But to Renan proof counts for nothing. Any theory, however fanciful and unfounded, seems valid if only he can explain away the supernatural.

It is an established rule of criticism that a fact narrated by a trustworthy author must be admitted as related unless it involves an intrinsic repugnance, or is attested by witnesses unworthy of credence.

Now who is it that narrates this fact of the descent of the Holy Ghost? It is the Evangelist, St. Luke, who, in the beginning of his Gospel, affirms that he relates the things that happened as they were told him by those who had seen them with their eyes. This miracle of Pentecost, among the rest, St. Luke had heard from the Apostles and disciples themselves. They, therefore, must be considered as the victims of the illusion. But read critically the speech of St. Peter on this occasion delivered to that

vast multitude, and judge whether it was likely to be the result of phantasy or imagination. It is a masterpiece of calm reasoning and persuasive logic, full of most solid argument, methodically sustained; not a sign or trace that could indicate, even remotely, anything of mental illusion or fanciful deception; and the result strengthens and proves that those who listened to him, heard no raving dreamer but a profound and cogent reasoner, deeply stirred, if you will, to enthusiasm of his subject, but always, nevertheless, deliberate and conclusive. Moved by his discourse, three thousand people gave their assent to the truths he preached. Can Renan explain this fact by the theory of illusion and imagination? If so, he only adduces one miracle to disprove another.

The witnesses to the fact of Pentecost were not a *few* people, but were an immense multitude of three thousand souls, strangers to the Apostles and even their enemies. If such testimony may be waived aside in proof of a historic fact, then let us close forever the pages of history and bid good-by to truth and certainty in all science.

From that day, began the spreading of the knowledge of the new faith. Filled with zeal for their mission, the Apostles, from that time, ceased not day or night in their labors to bring to most distant peoples the knowledge which makes men free. In a short time, the number of believers increased, and many of the priests even, who a little while before had clamored for the blood of Christ, became subject to the faith. "And they were all of one heart and one mind." At once, the Jewish rabbis and leaders, seeing this sudden growth of the Church, and fearing for their own position and influence, arose against the Apostles and their followers, and began a virulent persecution by the stoning of Stephen, who, full

of grace and strength, had worked many and great wonders; and the disciples of Christ, seeing the danger, fled throughout Judea and Samaria, while the Apostles remained in Jerusalem to comfort and console the infant Church.

It was at this time that Christ called to His service one who had distinguished himself among the bitterest enemies of the Cross, and from a merciless persecutor, became a very "Vessel of Election." Saul, the persecutor, became Paul, the Apostle, preaching the mysteries of the new faith with all the zeal that had distinguished his former hatred of it. Filled with the love of Christ, who had appeared to him, on the road to Damascus, and convinced of the truth of the Gospel, he hurried from place to place, and before Jew and Gentile spent himself in preaching, exhorting, writing, and suffering for his zeal and labors the greatest trials, the fiercest persecution, the direst opposition. Beginning the work of his apostolate in Damascus, he continued it in Tarsus and Antioch with such results, that in the last named place those converted were the first to be called Christians. We read of his travels and labors, and wonder how it was possible for a single man to accomplish such deeds. When we consider the difficulties of travel which then existed, the perils by sea and by land that beset the wayfarer, and then follow this champion of the Faith from one city to another, over hill and mountain, through strange lands, and across stormy seas, we are awestruck at the hardships he endured and the dangers he underwent.

From Antioch, where, with Barnabas, he received the imposition of hands, he set out, first, to Seleucia, and thence to Salamina, the capital of the Island of Cyprus,

the birthplace of St. Barnabas. Thence, passing over the whole island to Paphos, on he went to Perge, in Pamphilia; to Antioch in Pisidia; at each place addressing the multitudes and gaining many to the faith. Next we find him at Iconium, whence, driven by the Jews, who threatened to stone him, he flies to Lystra, and from there to Derbe in Lycaonia, where, on account of his wondrous eloquence, the people believed him to be a god, and thought that Mercury had come among them. Pamphilia is the next scene of his labors. From there he passed to Macedonia, and on still to Thessalonica, and then, by sea, to Athens, where he disputed in the Synagogue and addressed the philosophers in the Areopagus with such conviction and force of argument that "some of them adhering to him believed, among them was Dionysius, the Areopagite."

We see him next at Corinth, where, for a year and a half, he labored incessantly, preaching and baptizing. Over the sea he passes into Syria, arriving at length at Ephesus, thence down to Cæsarea and Jerusalem, returning again to Antioch. Nor did he remain long in this city among the friends who welcomed him back. He still could not rest from his labors till in other lands and among other peoples he had carried the knowledge of Christ. Pontus, Bithynia, Galatia and Phrygia next hear his voice, on his way to Ephesus, where his labors promised so rich a harvest that the pagan priests feared that their temples would be deserted. Although foreseeing the dangers that awaited him in Jerusalem, he returned to the holy city, where he was, at length, cast into prison. Condemned to be scourged, he escapes this punishment by appealing to the emperor, to whom he is sent to be tried. Soon the great Apostle of the Gen-

tiles arrives at the very capital of the pagan world, Rome, where, for two full years, he dwelt in comparative freedom, laboring day and night for the conversion of the Roman people.

Unable now to continue his travels, nevertheless, he contrives by writing and letters to hold communication with the Christian world and with the churches which he had founded, instructing, correcting and exhorting them in the Faith they had received from him. Into the distant regions where his voice could no longer reach, his pen still carried the message he yearned to deliver.

Acquitted in Rome of the crimes with which he was charged, again in distant regions he carried this same message, and never wearied in the work of his glorious apostolate until under Nero, in the city of Rome, he offered up his very blood and life for Christ.

Let me conclude these words upon the preaching and labors of St. Paul with the words of St. Clement: "God's messenger, Paul, preaching in the east and the west, taught the whole world, reaching in his zeal to the very ends of the earth. He fought the good fight, suffering till the end. In prison, banished, stoned, he ceased not from his labors till by his glorious martyrdom he was called from earth to Christ's own kingdom, leaving for us in his life a model of zeal, patient endurance, and noblest suffering."

Let us turn now from this champion of Christ to consider the labors of him, whom Christ had chosen as the Prince of the apostles, the Primate of His Church on earth. We have seen already, in the story of the day of Pentecost, that the work of the apostolate was inaugurated by Peter, who, on that occasion, commenced his labors as head of the Church by preaching to the multi-

tude in Jerusalem, and gathering to the fold of which he was now chief shepherd three thousand souls. Next, we see him healing, in the Name of Jesus of Nazareth, the poor cripple who, at the Beautiful Gate of the temple, asked alms of those that went in. At the sight of this miracle the people gathered in great crowds; and St. Peter again taking advantage of the presence of this multitude, filled with wonder at his power, addressed them; and as a second fruit of his preaching, many of them who had heard the word believed, and the number of the men was made five thousand. Stirred to anger and jealousy the priests and Sadducees seized him and cast him into prison. No sooner was he released than he again applied himself to preaching the word of God and to confirming his doctrines by wonderful miracles.

Nor were his labors confined to Jerusalem alone. In the Acts, we read of his miracles performed at Lydda and in Joppa. In the last named place, by a supernatural vision given to him while rapt in ecstasy, he saw that it was the will of God and of Christ that the Church was intended to be truly Catholic, opening its doors not only to the tribes of Israel, but to all the world; and that not only the Jews, but the Gentiles also, had been redeemed by the blood of Christ; and recognizing that God is not a respecter of persons, but that in every nation he that feareth Him and worketh justice is acceptable to Him. He went to Cæsarea, and received into the faith Cornelius, a centurion of the Italian cohort, who, with all the members of his house, was baptized in the Name of Christ. These were the first-fruits of the Gentile world. He returned to Jerusalem, then went to Antioch where he ruled the Church for seven years.

Stirred by the constant increase and growth of the

infant Church, the Jews arose in persecution. Herod Agrippa, not content with putting to death the apostle St. James, sought also to please the Jews by condemning to a like fate St. Peter. He seized the Apostle, whom he cast into prison, bound with chains, expecting to entertain the Jews by the spectacle of his death, after the days of the Passover. But the angel of God delivered Peter from the hands of the tyrant and the expectations of the Jews; and God, who draws good from evil, sent this Prince of the Apostles to preach to other nations.

Question has been raised as to whether Christ had entrusted to St. Peter the apostolate of the Jews only, or whether it extended to the Gentiles also. Doubtless, the origin of this discussion arose from the words of St. Paul, in his epistle to the Galatians: "To me was committed the gospel of the uncircumcised as to Peter was that of the circumcision." But how can there be any doubt about this question, that to St. Peter was committed also to preach the gospel to the Gentiles, when we know that by Christ Himself he was ordered, in Joppa, to receive into the Church Cornelius, the centurion, and his family. And again, when as we see, that at the Apostolic council of Jerusalem, he himself attests that the mission to the Gentile, as well as Jew, was delivered alike to all the apostles; and when, moreover, we consider that St. Peter occupied the primacy of the whole church, the absurdity of such a question becomes manifest. While St. Peter remained in the east, he especially addressed himself to the Jews, following thus in the footsteps of our Lord, but no one may suppose from this that he preached to the Jews alone.

Liberated from prison and delivered out of the hands of Herod, it would seem as though the writer of the Acts

feared to indicate the place to which he fled, saying simply "and he went elsewhere." "Abiit in alium locum." And what was this place? Some authorities say that by that is meant Rome. Others, however, think that before reaching the Eternal City he went to evangelize the Hebrews who were dispersed throughout Pontus, Galatia, in Asia and Bithynia.

Having sown the seed of the Gospel over these provinces, he came finally to the capital of the Roman empire, there to continue his apostolic labors, and found the Roman Church, thus leaving to his successors in the see of Rome, as an inheritance, the primacy of the Universal Church, which he had received from Christ, together with the gifts and prerogatives necessary to the perpetual conservation of the unity of the faith, and of the Church.

To quote the words of Saint Cyprian: "Primatus Petro datur ut una Christi ecclesia, et cathedra una monstretur."

The critics dispute among themselves as to the exact time when the head of the Apostolic College first came to Rome. Some place the date at the time of the second year of the reign of Claudius, the year 42 of the Christian era. Others place it in the reign of Nero. From Mammachi we learn that till the times of Scaliger, the common opinion was that St. Peter made a first visit to Rome, in the time of Claudius, and after an absence of a short period, returned during the reign of Nero, and thus the two other opinions are not contradictory, but supplementary the one of the other. Nor can we here ignore the fact that some writers have denied altogether the coming of St. Peter to Rome, and that in consequence the claim of the Roman Church to the primacy is utterly unfounded;

inasmuch as the Roman Pontiffs cannot be considered the successors of St. Peter.

Among others, Gavazzi, standing on this ground, calls the Popes usurpers of Peter's authority, false and lying pretenders, their prerogatives merely grounded on fables without any real historical foundation. Permit me therefore, in this place, briefly to notice this assertion, which though again and again refuted with the most substantial and forcible historical arguments, even by Protestants and infidels, who cannot be suspected of favoring the claims of the Popes or the Church in this matter, is nevertheless constantly repeated as if it had never been answered, and were, indeed, unanswerable. It is not surprising to us that the calumniators of the Church should refuse to consider fairly, and with the impartiality that ought to be the first characteristic of the true historian, the incontestable arguments that settle completely and definitively this important question. They value little the testimony of witnesses the most convincing, unless they make for the proof of their own pet theory. But I confess to feeling somewhat astonished and disappointed to find a man of the supposed erudition and breadth of view of Canon Farrar, casting suspicion upon a fact so freely admitted by all reliable historians. We may not here linger over the long list of arguments, each one of them sufficient in itself to establish this fact of history beyond all possible doubt. Let me simply indicate briefly a few of the chief. And first let me ask, upon what grounds do our opponents base their denial, and then we must endeavor to weigh the force of their argumentation upon these premises.

Their best argument is at most only a negative one. They assert that we do not find in Holy Scripture any

mention of St. Peter being in Rome. To this we might reply: granted. The Scripture is not a universal history, and we are treating now, not of a fact of revelation as such, but a purely *historical* fact. If, therefore, our position can be established and confirmed by other incontestable documents, the silence of the Scriptures proves nothing. But we do not concede this assertion. On the contrary, in Holy Writ sufficiently clear mention is made by St. Peter himself of his presence in Rome, for in his first epistle he writes to those whom he addresses: "The church in Babylon salutes you." Now we maintain that by Babylon is meant the Eternal City. If, therefore, we can prove that this very Epistle of St. Peter was written while he was at Rome, and that by Babylon is meant Rome, it is manifest that the Scriptures are not silent on this point.

Nothing can be surer than that all the Fathers of the Church and all the very earliest writers and commentators, both of the Eastern and Western churches, agree upon this point: that among the early Christians the capital of the Roman Empire was known as the modern Babylon. Beginning with Clement of Rome and St. Ignatius, we have only to name Dionysius of Corinth, St. Irenæus, Origen, and the great Eusebius. Add to this the testimony of Tertullian, St. Cyprian, Lactantius, St. Ambrose, and innumerable others, who may be supposed to have had the most correct knowledge of the meaning attached to this word. On the contrary, our opponents can name no single author of the slightest authority who holds their opinion. Can they explain such extraordinary lack of testimony, especially when we consider that if by any possible argument it could be proved that the Babylon here mentioned signified the Babylon of geography,

the whole catalogue of oriental Fathers and commentators would have seized upon this interpretation to claim for the Oriental Church the great honor of the primacy? Is it possible to suppose that in all its struggles and at times bitter dissensions between the bishops of the Orient and the See of Rome, on questions of the greatest import and touching time-honored customs, which, nevertheless, for the sake of unity they were compelled to abandon in submission to the early Popes, that not once was it even insinuated that at Babylon, and not at Rome, St. Peter founded his See and ruled the church. The glory of the Oriental Church, its independence of the West were at stake; and yet unanimously, these Fathers agree in the same interpretation of this word put upon it by the Latin Church. Can argument be stronger or proof more convincing? How can we understand such absolute agreement among them upon this subject, while at variance upon others, unless we admit that no other interpretation was possible? Therefore from the very Scriptures themselves it is clear that St. Peter was at Rome.

We might ask our opponents the question, simple enough, if St. Peter, during the last twenty-five years of his life, was not the bishop of Rome, and finally ended his life there, of what church was he bishop and where else did he die? Surely of an event of such importance there could be no lack of testimony, and yet no other church in all the world lays claim to this honor but the See of Rome. Are we not familiar with the fact, that frequently different cities or countries claim the honor of birthplace of great men? Homer and even St. Patrick are familiar examples of such dispute. How is it that no city or See has ever disputed with Rome the glory of Peter's last home and death?

In this short conference it were impossible to dwell longer upon a subject which is no longer a matter of dispute among fair historians, who without exception affirm with Calvin: "I cannot withstand the consent of those writers who prove that Peter died at Rome."

Every day archæology, by its wonderful researches and discoveries, confirms, beyond every possibility of doubt, the validity of these proofs. Therefore, we must either admit the fact of Peter's presence and death at Rome, or deny every other fact of history, and proclaim the reign of universal skepticism.

As to the period during which St. Peter ruled the Church in Rome, I do not delay here to discuss. I respect time-honored tradition which enumerates the length of years as 25, though upon this point there is much dissension among critical writers. Cardinal Bartolini proves by solid argument that St. Peter was martyred in the year 67. Conceding, therefore, that he came to Rome in the second year of the reign of Claudius, the year 42 of the vulgar era, it is clear that history and tradition agree as to the number of years of St. Peter's reign. As to the question whether St. Peter, having once arrived in Rome, remained there till his death, or at times departed from the Eternal City for short intervals, the latter opinion seems more probable; for he was not only bishop of Rome, but still remained an Apostle, and therefore would not be content to simply govern, but was anxious himself personally to spread the faith among the other people. In fact, we learn from Pope Innocent I, that he founded many churches throughout Italy and the adjacent islands, but finally returning to Rome, became a victim to the Neronian decrees and shed his blood for the Faith, crucified head downwards, in the year 67 of the Christian era.

The place of his crucifixion is somewhat disputed. Some affirm that he suffered martyrdom on the Janiculan, a lofty hill overlooking Rome, where to this day the spot is pointed out where his cross was raised. On the contrary, many of the most excellent of modern historians and archæologists, among them Duchesne and Armellini, maintain by sufficiently strong argument, that this place was not on the Janiculan but on the Vatican hill, in fact, on the very spot where now stands the sacristy of the Basilica dedicated to the name of the great Apostle. Thus ended the life work of him who, chosen to be the Rock upon which the Church of Christ was founded, proved his love, thrice confessed for Christ, his Master, whom he had thrice denied, by incessant labors, toils and sufferings, until at last, he verified the words of Christ "Follow thou Me" by imitating Him even in his death.

The question now arises what do we know of the work of the other Apostles, and of the validity of the claim of the other churches to apostolic foundation. At the start, we must confess that of this question little is positively known, and much that is asserted is of very uncertain proof. For, first of all, none of the early writers have left us a complete history of the acts and preaching of all the Apostles; much that was written by single authors of individual Apostles has been lost or destroyed; much that is left is of doubtful authority and genuineness. Yet there are not lacking some documents, authentic and convincing, which shed some light upon the story of the scenes of the labors of the rest of the apostolic band.

We learn from the Acts that St. James, the Greater, brother of the Evangelist St. John, spread the Gospel in Judea, and so great was the number of conversions he

wrought for the faith that he earned for himself the jealousies of Herod Agrippa, who, in the year 44, had him put to death, to the great horror and indignation of the whole people, who universally loved and revered him. It is claimed by some that he extended the work of his apostolate into Spain, and that indeed he was the founder of the Church in that country. In proof of this, there is little more than mere assertion, as is evident from the works of the Bollandists and the dissertation on this subject by Natalis Alexander.

Origen, in his various writings, speaks of the preaching of the apostles, Thomas, Andrew, and John. According to him, St. Thomas labored among the Parthians, Andrew sowed the good seed among the Scythians, and John evangelized the inhabitants of Asia Minor. (*Eusebius*, book iii, chap. 1.)

We know, moreover, from the Acts that St. John, before leaving Palestine, in company with St. Peter, instructed the Samaritans in the new faith; and Tertullian and St. Jerome speak of him as being at Rome, where, during the reign of Domitian, he was condemned to be thrown into a cauldron of boiling oil, but coming forth unhurt, he was banished to the island of Patmos.

From Theodoretus, in his commentary on the Psalms, we learn that St. Andrew spread the Gospel in Greece, St. Gregory Nazianzen affirms that he evangelized Epirus. St. Jerome declares Achaia was the scene of his labors, where he ended his apostolic career by death upon the cross. Of this fact we have ample testimony from the description of his martyrdom written by the priests and deacons of the church of Achaia. Though the genuineness of these letters has been questioned, the truthfulness of their testimony is generally admitted.

On the testimony of Jerome we learn that St. Thomas labored not only in Parthia, but was carried by his zeal into farthest India, where he ended his life according to Theodoretus, at Matapore, by a glorious martyrdom, being transfixed by a sword.

As to the apostle Philip, Eusebius quotes the letter of Polycrates to Pope Victor, to prove that he died in Hierapolis; but it would seem that the great historian in this place confounded Philip the Apostle with Philip the Deacon, who is sometimes called also the Apostle. In reality, we know extremely little of the story of the life and labors of St. Philip. The writings of Hippolytus Portuensis on the life of this Apostle are considered universally by critics to be spurious. We have simply, as a source of knowledge on this point, the tradition of the people of Phrygia that in that place he labored and died for the faith.

Of the life of St. James the Less, we have clearer and more certain knowledge. He it is who was surnamed the Just, and was called the Brother of the Lord. Ordained by the Apostles, Bishop of Jerusalem, he never left the region of Palestine, but gave his whole life to increasing and ruling the Church, whose see was the Holy City. In the council of Jerusalem, assembled to decide the question of the binding force of the ceremonies of the law upon the followers of the new faith, he adhered to the opinion of St. Peter, dispensing from the observance of the old decrees the Gentiles converted to the Church. Moved, however, by the obstinacy of the Hebrews he counseled Paul to submit to the observance of some of these ceremonies, and St. Paul, in accordance with his wish, underwent the ceremony of purification. But neither his discretion and prudence, nor the holiness of his

life saved him from a cruel death. The Jews, roused to indignation at St. Paul, who by his appeal to Cæsar had foiled the cruel conspiracy which they had planned against him, turned all their anger and hate against the holy Bishop of Jerusalem. Leading him up to the roof of the temple, they demanded of him that to the tribes assembled in the square below, he should denounce Christ as an impostor; but instead, with wonderful eloquence, he cried out to the enraged multitude that Jesus was the true Messias, whom they indeed in their blindness had put to death, but who now reigned in heaven at the right hand of His Father, and that one day He would return to judge the living and the dead. Infuriated by this impassioned discourse, they flung him from the temple roof to the earth below, into the very midst of his enemies, who seizing the stones from the pavement hurled them upon his prostrate body, and so, still praying to the end for his heartless murderers, he breathed his last. Thus ended the life of this Apostle, whose name still lives glorious even among the Jews. Flavius Josephus attributes the ruin of Jerusalem to his unjust death from the hands of his countrymen.

Of St. Bartholomew little is known, except that Eusebius, Rufinus, and Socrates affirm that he carried the Gospel into India. St. Chrysostom, in his homily on the Apostles, attributes to Bartholomew the conversion of the people in Lycaonia, and Armenia. Pantenus in the second century of the Church found already among the Christians of India, the tradition that the Gospel had been preached in that country by St. Bartholomew ; a tradition which, confirmed by the statement of many of the earlier writers, deserves to be considered as a sure and well-founded historical argument. Where he died and the manner

of his death are still questions for debate among historians. Some affirm that he was crucified in Urbanopolis, a city of Armenia; others, with some show of argument, held that he suffered by decapitation at Albanopolis, another city of the same country. The question is still unsettled.

It was thought for a long time that the body of St. Bartholomew was preserved in Rome, and was venerated in the church of San Bartolommeo all' Isola, but now, it seems more certain according to the Bollandists, that the body there preserved is the body of St. Paulinus, bishop of Nola, and that the relics of St. Bartholomew are really preserved in Benevento.

To come to St. Matthew, the Evangelist, again we grieve at the lack of real historic testimony regarding his life and preaching. We know little more than that Rufinus and Socrates, very early historians and Christian chroniclers, trace his mission to Ethiopia.

The life of Simon, the Apostle, is also shrouded in mystery. Nicephorus Calixtus, a writer of the fourteenth century, attempts to prove that he carried the faith into Egypt, Lybia, Numidia, Mauritania, and even to the British Isles; but the learned Bollandists reject his testimony, adding: "Of the life of St. Simon, the apostle, we are utterly ignorant. Even from the Gospels we learn nothing but his name." Of all the Apostles, Simon has left the smallest record.

Of the apostle Jude, we know that he wrote the Epistle called Catholic, which Origen describes as full of robust reasoning concerning supernatural grace; but of his apostolate and preaching, again we are left in almost complete ignorance. St. Paulinus writes that he preached in Lybia, by which name in the early times was designated

all Africa. But the best critical scholars reject this opinion as utterly unfounded. Were there any truth in this, indeed, how could we explain that St. Augustine concedes that the African church could not trace its origin to apostolic times, and that Victor, an African bishop, imploring help against the Arian Vandals who devastated Africa, and invoking the aid of the Apostles, makes no special mention of St. Thaddeus, that is Jude, who as the founder of that church would certainly have been invoked as its patron and defender. On the other hand, it can be amply proved that he preached the Gospel in Mesopotamia, for, according to the traditions of Syria and Chaldea this Apostle is considered the founder of their church; or at least, that among the other Apostles who personally preached to these people is to be reckoned also, Judas Thaddeus; and the calendars and other ecclesiastical monuments of the Oriental Church, some genuine and others apocryphal, agree with perfect accord upon this fact. It is the opinion of the Orientals that he ended his life by martyrdom in the city of Palmyra.

In the Acts of the Apostles, we read that St. Matthias was selected to fill the place of the traitor Judas, God himself directing his choice by lot. With the other Apostles he received the Holy Spirit on the day of Pentecost, and later became with them participator of their great mission, to preach the Gospel to all nations. But again we ask, Where was the special scene of his labors and where did he carry on the work of his apostolate? It is the common opinion that he preached in Macedonia and Ethiopia, based chiefly upon the authority of St. Jerome, who asserts that in the last-named place he died and was buried. The manner of his death is entirely uncertain. A book written in the Hebrew language, en-

titled "Acts of St. Matthias," asserts that he was stoned to death, and then beheaded, but this book is of doubtful authority; and documents of equal historical value describe his death by crucifixion. But whatever was his death, we are certain that he spent his life in the preaching of the Gospel and in the conversion of the peoples redeemed by the Blood of Christ. Of none of the Apostles' lives do we possess any detailed account in books. The first laborers in the Lord's vineyard made small account of chronicles and records in perishable writing. Constantly employed in preaching and the labors of their ministry, those best able from close acquaintance with the Apostles to narrate the record of their lives, had little time for writing or the compiling of these memoirs which would have been to history beyond all value.

From these brief outlines of the apostolic Twelve which I have here faintly described, it is easily understood that the knowledge of the Apostles and their preaching is extremely limited. Of St. Paul's career alone, thanks to the author of the Acts, we have a somewhat detailed account. But while of the rest much remains in uncertainty, either because the sources are apocryphal, or the writers are of a date long posterior to the apostolic times, still we must not conclude that nothing of their lives is truly known; for the knowledge of a fact may not be historically certain and still the fact may be true. In these days of doubt and contempt of all revered traditions, how often is criticism abused; by rejecting entirely every indication or sign that is not of the utmost certainty, too many modern historians dispose summarily of opinions worthy at least of respect and reverence.

The Apostles certainly received from Christ the mission to preach to all nations. He prophesied to them

that they would be treated as criminals and dragged before the tribunals of Kings and magistrates. They fulfilled their mission and verified His prophecy. The world will never know the true extent of their zeal, heroism, and self-sacrifice. No book will ever tell the complete record of their wondrous labors, of the days and nights spent in prayer and preaching, of the hours of terror, of hunger, of fatigue, which succeeded one another from the day of Pentecost to that of Martyrdom.

Looking back over the space of nineteen hundred years, considering the condition of that time, the lack of every convenience for travel and communication, we stand utterly amazed and speechless at the results they accomplished. Within a few short years, so short as to appear almost incredible, they had carried the Faith into almost every region of the then known world, so that it could truthfully be said that their voice had reached to the very ends of the world. Thus was the faith of Christ established everywhere, and those twelve humble fishermen, transformed by the Holy Spirit into valiant champions and intrepid generals, performed such miracles of daring conquest as the world has never known in all its history. We can read now but faintly the story of their complete triumph over self, over the opposition of the whole world and the direst tyranny of the most powerful princes that have ever ruled. We must wait fully and clearly to comprehend the unspeakable virtue, zeal, magnanimity and sublimity of their lives till we behold them clothed in all the glory of Princes upon the Twelve Thrones promised them by the lips of the Eternal Son of God.

THE NATIONS THE BUILDING

In the last conference, we watched the birth of the Church on the day of Pentecost, in the little cenacle at Jerusalem; and tracing the earliest indications of its growth, we followed the Apostles in their career from Palestine, through all the different lands, where driven by persecution, and carried on by the zeal of their faith, they spread the new doctrines throughout the world. In different lands they planted this little seed, and then watered the soil that had received it with their life blood. We must push our research still further, and watch with interest, how warmed by the sun of God's providence and protection, the buried germ sprung forth into a thriving and sturdy tree, which, spreading its branches wider and wider, gave shelter to an innumerable throng and withstood the storms of centuries of persecution.

In connection with this subject, namely, the propagation of the Christian faith in the first three centuries, three questions present themselves as especially worthy of consideration, inasmuch as each has been the subject of attack by those who would consider the spread of Christianity to be of no weight in establishing the divinity of its doctrines. And first, is it true that from the very start, the number of converts to the new faith was very considerable, in fact, wonderfully great; or were the followers of the new religion a mere handful, an inconsiderable few? Secondly, what was the character, intellectually and socially, of the first believers? Were they people of no position, a credulous and infatuated

multitude, or were they rather of all classes, many of them among the richest, noblest, and most learned of their day? Thirdly, can the propagation of the faith among the nations be attributed to purely natural causes, or must we look for an explanation of its marvelously rapid growth in the divinity of its origin and its providential protection?

For a truthful answer to these questions, we must, like true historians, read the testimony of those who have left to us a faithful description of the Church in the first centuries of its existence. Renan, speaking of the propagation of the faith, as it is recounted in the Acts of the Apostles and in the Letters of St. Paul, writes that there is little to boast of in the success of the Apostles in evangelizing the nations, "for," says he, "they considered that they had spread the Gospel in a country when they had made a few addresses and preached a few sermons," that as a rule, they considered themselves quite fortunate when they had made a dozen or so of converts; that not unfrequently, the churches established in different places by the Apostles, of which we hear so much in the Acts and Epistles, consisted of fifteen or twenty people, and that all the converts brought to the faith by St. Paul in the East, and in the West, did not exceed a thousand. So that in Renan's eyes the descriptions given by St. Luke and St. Paul of the growth of the infant Church are simple exaggerations, or, indeed, open lies.

Gibbon and Montesquieu, admitting the wonderful growth of the Church, pretend to explain it all by the operation of purely natural causes. But, after all, unlike Renan, they *do* admit that the number of converts was very considerable, and indeed enormous.

The accusation that the early Christians were of the

lowest classes of society, people of little repute, and credulous women, is almost as old as Christianity itself. For Origen himself was obliged to refute this calumny which was common enough even in his time, and Minucius Felix also assures us that this was a common accusation against the followers of Christ. Hence if to-day we hear it said that, after all, the Catholic Church is made up of people of no education or position, and is simply a gathering of the credulous and illiterate of the world, we must remember that this assertion has been repeated in all ages, back to the time of Christ Himself. But assertions are not arguments, and words are not facts.

In studying the history of any event of any country, it is necessary to gather our knowledge from documents which can be proved to be the most trustworthy description of the events narrated. According to this criterion, the story of the propagation of the faith in the earliest times is best studied in the Acts of the Apostles, whose author is St. Luke. It matters not now, whether the student be a Christian, a Jew, or a Mohammedan. We are considering the credibility of the documents from a purely historical standpoint. Putting aside, therefore, the question of inspiration, and looking at it simply as a book of human authority, this testimony of the Evangelist Luke fulfills all the requisites of credibility. How can our opponents prove that St. Luke did not know the facts he describes? how can they prove that he was deceived or intended to deceive his readers?

He was a writer who described contemporaneous facts; he was, moreover, a learned man and a veracious witness. Some of the things of which he writes, he saw with his own eyes, and the rest he describes as they were narrated

to him by the Apostles themselves, that is, by immediate witnesses.

If, therefore, from a purely critical standpoint, we deny credence to a man who possesses all these prerogatives of credibility, of what facts of history can we be certain? Now let us open the Acts of the Apostles to the place where is recorded in simple and concise terms the story of the day of Pentecost. We find there that the number baptized and received into the Church on that occasion was three thousand people. Again, later on, the same author tells us that on the occasion of the miracle wrought by St. Peter at the gate of the Temple, five thousand people believed and were aggregated to the faith. Here, therefore, within a few days from the birth of the Christian Church, we find that the number of converts made at Jerusalem alone was over eight thousand. Now when we consider that in the natural order of events the influence of this great number would be very considerable among their relatives, friends, and circle of acquaintances, added to the fact that it became a duty of each one in turn to spread the knowledge of the true religion and become himself an Apostle, it is evident that in a very short time, this number would be at least doubled. In point of fact, St. Luke confirms the supposition, when he says "that the multitude of believers increased every day," so that it was necessary to choose seven deacons to relieve the Apostles of some of their minor duties.

In this light we can understand how terrified the high priests and Sadducees became at the sight of such great desertion among their followers. What else can be assigned as a reason of the bitter jealousy they entertained towards the leaders of the new faith? Nor were their

conversions among the people alone, for upon the same authority we know that many, even among the priests, renounced the old religion and gave their allegiance to the new doctrines. If, therefore, as is narrated in the Acts, a great crowd of the priests became subject to the faith, it is evident that the influence of this fact alone would have its effect upon a very wide circle of the Jews.

It is true, indeed, that seeing the rapid spread of the new tenets, a fierce persecution was raised against the Church in Jerusalem during which St. Stephen was martyred and the disciples scattered. But this dispersion of the Christians of Jerusalem was the very best means of carrying the faith to other lands. The disciple Philip, one of this number, evangelized the Samaritans, and with such fruit, that even Simon the Magician, who had for a long while deluded the people, himself received Baptism and brought over a great number of converts with him, so that it became necessary that the Apostles, Peter and John, should go among them to administer to them and properly constitute the Church. How can we explain the necessity of this special attention if we suppose that the number of converts was a mere handful?

Again we learn that the inhabitants of Lydda and Saron, countries lying southwest of Jerusalem near Joppa, who had heard the Gospel from the apostle Peter, and who had seen the dead raised to life, in great crowds, embraced the faith. The word which the Evangelist uses to designate the number of converts is very strong, for he says: "And *all* that dwelt at Lydda and Saron saw him and were converted to the Lord" (Acts ix, 35). Mark that he says "all." Therefore, the two towns, en masse, came over to the faith. Later on, we read of a like accession in Joppa, where again, after hearing the

preaching of the Prince of the Apostles, confirmed by another miracle, the resuscitation of Tabitha, St. Luke says: "et crediderunt multi in Domino."

Now Joppa was a city of no small population: "many" is a comparative term. It is evident therefore, that not a dozen or fifteen, but a large number, perhaps hundreds, entered the fold on this occasion.

The persecution which the Christians were obliged to endure at Jerusalem and in the immediate neighborhood, drove them into such distant regions as Phenice, Cyprus, and Antioch. This last city was the metropolis of Syria and the seat of the Roman Proconsuls. Here again, it is recorded that a great number gave their names to the faith (Acts xi), so that for the work of organization of this great body, the Apostles sent to them Barnabas, who in turn brought "great multitudes to the Lord." (Acts xi, 24.)

The conversions multiplied so rapidly and the Church grew to such large proportions that St. Barnabas was obliged to call for more assistance, which he received in the person of St. Paul, himself a convert. Such was the zeal and continuous labors of these two missionaries who during a whole year took up their residence in that city, that the Church at Antioch became one of the most numerous and best known, and it was there that the disciples were first called Christians. At that time, Antioch contained at least two hundred thousand inhabitants: now will Renan please explain to us how a Church consisting of ten or a dozen people could have arisen to such extraordinary prominence among all the congregations of that time. It is not exaggerating in the least to calculate that at least a tenth part of the citizens of Antioch became Christians. We can therefore estimate the num-

ber of the faithful in the time of St. Paul to be at least twenty thousand souls.

Now if we follow St. Paul and Barnabas to Iconium, the capital of Lycaonia, we see again the enormous strides the faith continues to make in its constant progress. St. Luke designates the faithful as "copiosa multitudo," a very great multitude, both of the Jews and of the Greeks, and he adds, "every day the number increased."

The same story is told of Thessalonica, where the defection among the Jews from the old religion became so threateningly great that the obstinate Hebrews raised a persecution against them. Is it likely that they would have arisen against a handful of dissenters? Now in reality, the accusation made against the new converts which moved the magistrates to take measures against them, was that they had set the city in an uproar. Now in a city like Thessalonica of a numerous population, it would require a good share of the inhabitants to be considered capable of disturbing the peace of the whole city. By this expression is intended to mean a religious revolution. It is hard to understand how Renan's interpretation can be made to agree with the plain words of the narration.

In the nineteenth chapter of the Acts, we are again enlightened on the point of this marvelous increase in the number of the Christians. The proof of this wonderful growth in the city of Ephesus is of a nature so singular and striking as to leave no doubt as to its meaning. The preaching of St. Paul was followed with such fruit, that the temple of Diana, the goddess whose worship was especially cultivated there, was utterly deserted. Not only in Ephesus, but all over Asia the same results

followed the labors of this apostle. The proof of this is manifest from most competent authority, and from a source which can scarcely be denied. Demetrius, a silversmith by trade, who gained a livelihood by manufacturing articles used in the worship of Diana, complained bitterly to his brethren that his trade had been ruined by the preaching of the Apostles, inasmuch as the people, not only of Ephesus, but of all Asia, no longer venerated images made by hand, and so "not only this our craft," says he, "is in danger to be set at naught, but also the temple of great Diana shall be reputed for nothing: yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshipeth."

Now, how can we suppose, considering the matter in all fairness and impartiality, that Demetrius could have made this plea, with any show of sense or hope of attention, unless it was an evident fact that in the city of Ephesus and the country around, an alarming number of conversions had taken place.

Another singular fact may be adduced to prove how futile and false is the supposition of Renan and all his following. It seems that magic or witchcraft was practiced as a science among these people who seemed to have possessed whole libraries on this curious art. The Apostles naturally condemned this practice and the books used by the magicians. Just at this time, some of their number had attempted by this art to perform wonderful deeds, but with small success; in fact the magicians themselves were visibly injured by their diabolical pretensions. Whereupon all these people who possessed the books brought them to the Apostles to be burned; that is, they submitted to the teaching of St. Paul. We can calculate the number of these new converts from the

value of the books which they brought. This we are told amounted to fifty thousand pieces of silver, a sum equal to about twelve thousand dollars, which in that day was a very large sum of money, representing a great many people.

Before St. Paul had preached in Ephesus, he had labored in Corinth, and founded in that city a church numbering a very large congregation. St. Luke narrates that Crispus, a ruler of the synagogue, believed, and all his family, and many of the Corinthians were baptized. Indeed, Christ Himself had said in His apparition to the Apostle, "I have *many* people in this city" (Acts xviii, 10). St. Paul lived in Corinth a year and a half, which is of itself sufficient proof that the harvest of souls must have been very rich in that place.

Now, again, if Renan reads history aright, what does St. Paul mean writing to the Colossians (i, 6) when he assures them that "the Gospel as they had heard it, had been spread throughout the world," and in writing to the Romans (i, 8) that "their faith is spoken of in the whole world." He was not writing in hyperbole or exaggeration; he was telling the simple truth.

We know from the character of St. Paul that he would never have gloried in a feeble conquest, such as would have been a few conversions here and there in the principal cities; he would have accounted that very small fruit. When, therefore, we hear of St. Paul boasting of the wide spread of the Gospel, we can easily argue that already the numbers of the faithful had grown to enormous proportions.

Here I might notice the opinion of some authors, who, though they are obliged to concede that during the apostolic times a great multitude of people in various

countries embraced the faith, nevertheless contend, that from the time of Nero to that of Trajan the harvest of preachers was very small. Now, from the beginning of the reign of Nero to the end of that of Trajan there was a period of sixty-two years; and, not to dwell too long upon this discussion, I will content myself with bringing forward the testimony of writers of that very time, who prove that this opinion is entirely unfounded.

First of all, Cornelius Tacitus, in his fifteenth book of "Annals," recounting the infamous calumny cast upon the Christians by Nero, that they were the cause of the burning of Rome at that time, but which no one believed, takes occasion to indicate something of the proportions which the Christian religion had attained; and he writes that the Christians thrived in great numbers not only in Judea but in Rome; that of these a great crowd were put to death, not as guilty of arson, but as enemies of the human race. If, therefore, Tacitus says a *great number* of Christians suffered martyrdom, it is plain that in Rome at that time, the number of Christians must have been very considerable; for certainly not all were denounced to the magistrates, but by far the greater part went into hiding to escape this punishment.

Then, again, Pope St. Clement, who in his first letter to the Corinthians, written, according to the judgment of critics, a short time after the persecution of Domitian and before the death of that emperor, recalling to the memory of the faithful of Corinth the martyrdom of the apostles, St. Peter and St. Paul, writes that in Rome was gathered a great multitude of the faithful. Therefore, by the testimony of Tacitus, the pagan, and St. Clement, the Christian, it is plain that even at the times of the

heaviest persecutions, the Christian flock was extremely large. But if we consider the Church which flourished at this same time in the provinces and in the kingdoms subject to the Roman Empire, there can be no doubt that the number of the faithful reached very large dimensions. For Pliny the Younger, proprætor of Bithynia, wishing to consult the Emperor as to how he should act towards the Christians, informs Trajan that the cities and towns of that province were filled with them; so that there seemed a danger that the contagion of their superstition, as he designates Christianity, would spread over the whole country; and he complains that the temples were desolated and the sacred solemnities entirely forgotten.

I do not wish to deny that by the fierceness of the persecution of Domitian the Church suffered some loss. But neither can it be disputed that when the unjust and cruel decrees of that tyrant were abolished, the Christians took on new strength and vigor, spreading again more rapidly than before, both in the East and in the West. Of this we have ample testimony in the writings of Lucius Caecilius Lactantius, who, writing of the persecution of Domitian, says: "On the recision of the acts and decrees of the tyrant, the Church was not only restored to its pristine state, but shone forth even more clearly and vigorously, stretching out its ample arms to East and West until no corner of the earth was there so remote unto which the religion of God had not penetrated."

Now, the persecution of Domitian lasted but a short time, and therefore brief was the suffering of the Church and the fear of those who had embraced it. Besides, if there had been many apostasies, it would be hard to

explain the splendid condition of the Church so very soon after, in the time of Trajan; and difficult also to understand what Tertullian says at the end of the second century or the beginning of the third: "If we should separate ourselves from you, your kingdom would scarcely stand, weakened by the loss of so many and such good citizens." So certain was he of what he wrote that he feared not to cry out in the very face of the pagans, that the Christians filled every province that belonged to the empire, the cities, the islands, the forts, the towns, the camps, the palace, the senate, the forum, all places save the temples where they (the pagans) worshiped their lying divinities.

Passing over every other testimony upon this point, let me conclude this part of my argument by affirming that either Tacitus, Pliny, Clement the Roman, and Tertullian were utterly deceived upon a point concerning which they had certainly the best possible information, or Renan and all his followers are utterly unworthy of credence. For surely, if they refuse to believe Clement and Tertullian, accusing them of wishing to add glory to the Christian Church, they certainly cannot accuse Tacitus and Pliny of the same motives. It seems to me, therefore, that nothing can be plainer from a historical standpoint than the fact that from the very beginning the number of converts won over to Christianity was marvelously large.

So we may consider as established the first proposition we set out to prove, namely, from its very beginning the Christian Church was no mere handful of people, but a vast organization, the influence and power of which were promptly recognized by the rulers, both ecclesiastical and civil, of the Jewish and pagan world of that day.

We now come to the second question: What was the character of these converts? What was their position, socially and intellectually? Were they people of the lowest classes only and a multitude of credulous women, or were they rather gathered from every class?

The object of our enemies in asserting that the Church's following is made, and from the first always consisted, of people worthy of small consideration, is to throw a shadow upon the noble character of the Church's influence. Were this not historically false, we might pass it over in silence without delaying to refute it. For with the followers of the true faith, nobility and greatness do not consist in mere pride of birth, ancestry, or wealth; but in the virtue of the soul, in humility, in justice and charity. But for the sake of historical truth, if for no other reason, we must turn the light of research upon the origins of the Church. In this light it will be easily seen that the doctrine of Christ, while giving consolation and comfort to the lowly, nevertheless, in all times, has brought to its allegiance the rich, the powerful, and the learned; because incomparably better and clearer than any other system of philosophy, it solved the great questions of life.

To begin with the time of Christ, Joseph of Arimathea, one of the early disciples of Christ, was a rich man and a member of the Sanhedrim. Again, Nicodemus, also one of the early disciples, was a Jewish prince. Lazarus was a rich ruler who had great possessions. Joanna, one of the women who ministered to Him, was wife of Chusa, Herod's steward. Zaccheus, too, was a nobleman and very rich.

In the Acts, we are told that a great number of priests became subject to the faith, and we know that the priests, among the Jews, were of the most honorable class of so-

ciety. Among those who first received the faith from the Apostles was Cornelius, a noble centurion, who was converted with all his family and baptized by St. Peter. One of the early converts of St. Paul was Sergius Paulus, the proconsul of Cyprus. We are distinctly told that the chamberlain of the queen of the Ethiopians, who was baptized by Philip the disciple, was a man of great authority. That the new faith satisfied the minds of the most learned philosophers of the day, is plain from the fact of the conversion of Dionysius, a member of the Areopagus, the greatest school of learning of its day. St. Luke, again writing of the converts made by the preaching of St. Paul, tells us that among the number were many noble women.

Now, to turn from the Sacred Writings to authors of the period just later, how and by what arguments can our calumniators prove that among the immense number of Christians spoken of by Tacitus, and described by Clement, were only people of the lowest classes; since we know that in the times of Titus and Domitian, among the Christians of that day, are to be numbered Flavius Clemens, a consul, and Flavia Domitilla, who was the niece of Domitian; as well as Glabrio, who was a consul under Trajan. Moreover, we learn from the Apologists that many of those who dwelt in the imperial palace professed the faith, some of them even of the blood of the Cæsars; and this fact is attested by St. Paul in his letter to the Philippians from Rome: "All salute you, especially they that are of Cæsar's household." (Phil. iv, 22.)

Pliny, the Younger, writing to Trajan about the beginning of the second century, describing the inroads which Christianity was making in the province of Bithynia, assures the Emperor that the professors of the Chris-

tian religion were of every age and condition and rank. In the Acts of the Martyrs, we read that about the year 150, one of those who suffered for the faith under the emperor Antoninus, was St. Felicitas, who was designated as "illustris femina," by which appellation it was intended to indicate her noble birth. Again in the same place mention is made of a certain Marius, a general of the army, put to death during the persecution of Adrian. Eusebius of Cæsarea, in his fourth book of Ecclesiastical History, has a magnificent eulogy on Vitius Epagatus, a member of a noble senatorial family who suffered martyrdom under Lucius Virus. To conclude this list of testimony, which more than proves the absurdity of the calumny, we might finally cite the words of Tertullian who, in his apology for the Christians, boldly declares "that they filled every office, and even were to be numbered among the Senate, and that they were no strangers in the Curia, the palace or the army."

It is plain, therefore, that the Church was Catholic in every sense, from the very beginning. As Christ had died for all, the rich and the poor, the titled and the humble, so His voice and His inspiration reached to every class and position in life, and His Apostles and disciples, who were no respecters of persons, invited to His divine banquet plebeian and patrician alike. Thus was fulfilled the design of His commission, "Go preach the Gospel to every creature."

Now we come to the third part of the conference, which is to show that this great multitude of people of every class were moved to place themselves under the banner of Christianity, not by human considerations or natural causes, but by supernatural motives, and that, therefore, the wonderful spread of the Gospel was the

result of a special Providence and one of the greatest proofs of the Divine origin of the Church.

To understand the difficulties that confronted the Apostles and early preachers of the Word, in propagating the faith, and in persuading men of the truth of the Christian religion, it is necessary to glance at the character of the superstitions which prevailed at that time, and at the general opinion in which the faith of Christ was held. The two religions prevailing were the Hebrew and the Pagan. The first was the inheritance of a particular nation, which was to all intents and purposes completely isolated from the rest of the world, and which held all other nations in contempt. It nevertheless could boast, and truly, that it was the true religion and one revealed by God; whereas the religion of the Gentiles was totally rotten and corrupt, a religion in which the human passions were allowed freest indulgence; indeed, their very gods were the deified patrons of crime. Both, from different causes, had the strongest possible hold upon the people that professed them. The Hebrews were sure of the truth which their religion preserved, and which had been confirmed again and again by sublime miracles and marvelous prophecies. The Gentiles clung most tenaciously to their worship of idols because it laid no restraint upon their passions, it satisfied their desire of public pomp and ceremony; and, besides, it was maintained by the state, and its chief patrons were the Roman Emperors, the princes of the various countries, and therefore it was the fashionable religion. Now, what was the opinion which the followers of both these religions entertained of the religion of Christ? St. Paul sums it all up when he writes to the Corinthians "that he preached Christ Crucified, a scandal to the Jews and

foolishness to the Gentiles." Therefore to convert either Jews or Gentiles to the faith, it was necessary to prove that this same Christ, a blasphemy to one and a ridicule to the other, was God Himself, Wisdom and Virtue incarnate, in whose Name alone could be found eternal salvation.

To realize the full extent of the tremendous change of sentiment which was necessary to take place in the heart and mind of a Jew, before he could give his assent to the doctrines of Christianity, we need but recall the story of the life of Christ, to review the scenes, in which are plainly set forth the fierce tenacity, the obdurate prejudice, insurmountable even by the sight of the greatest miracles, with which the Hebrew nation clung to its ancient religion, and the dreadful opposition, carried out with the most cruel heartlessness, with which it spurned every attempt to draw it from its stubborn allegiance to the traditional faith.

If, on the other hand, we consider the obstacles which Paganism placed in the path of Christianity, the difficulty seems even greater. For the Jews, at least, already possessed a moral code, and a knowledge of the attributes of the true God. The substance of Christianity was already foreshadowed in their laws and doctrines. But with the Gentiles there was absolutely no foundation to work upon, and no common field whereon to meet. In fact, Christianity was the very reverse of Paganism. It had to start from the beginning, and had even to demolish what existed before it could establish first principles. It meant the utter destruction of most cherished idols; for with all their laxity of morals and corruption of ideals, their gods of bronze and marble were dear to them as the apple of the eye. Were not the

imperial Cæsars themselves honored as gods? Therefore, to destroy the gods meant the destruction of the Cæsars; and that of course was highest treason.

Again, consider the prejudices of caste which the magnificent democracy of Christianity completely ignored. With the Roman, the slave was a possession, a chattel, a thing, whose very existence depended upon the clemency of his master. The new religion proclaimed that God was no respecter of persons; that in His eyes, the soul of the slave was quite as precious and of precisely equal value as the soul of the senator, the consul, and the emperor. How could a Roman ever be brought to accept such a doctrine? Then, again, Christianity put a bridle upon the passions, it prohibited the sinful debaucheries that characterized their festivals and holidays; in fact, it meant the complete subversion of every law and custom in which they had been brought up and educated, and which formed an essential part of the national life and their individual existence. Is it any wonder that St. Paul calls the faith "a scandal" to the Jews, and "foolishness to the Gentiles"?

Could any human power prevail against such opposition? With the Jews, Christ was a false pretender, a lying impostor; with the Romans and the Gentile world, He was simply a common criminal, a vile malefactor, for as such His death upon the Cross had stamped Him.

To the words and preaching of Christ, the Jews cited in opposition Moses and their prophets; to the pretensions of this crucified slave, the Romans held up to view the glorious attributes of Jove. If the common people were told that this Christ was God, they would naturally laugh and ask: "How is it, then, that He could not liberate Himself from the hands of the Jews?" Moreover,

as a reward for giving up all their cherished gratifications and indulgences in the freedom of life, all that was offered to them by Christianity was tribulation, persecution, and the contempt of their fellow-men. Now, besides, who were these people who preached this strange doctrine? They had neither learning nor fame nor wealth to give them standing or reputation with even the poorest and humblest of the people.

When we consider all this, the natural hesitation to give up a religion cherished by one's ancestors, and in which one has been reared, added to the apparent unreasonableness and disadvantage of the whole system of belief, what human reason or force could prevail to turn the veneration of Manes and Penates into the adoration of the Son of God? And yet this came to pass. The rites of the Gentiles fell into disuse, the statues and images of their idols were broken into pieces; the Cross of Christ was planted in the public places; the Emperors themselves submitted to the yoke of Christ, and the whole world rang with the victory of Christianity. Christ finally conquered. Christ ruled even in Jerusalem and Rome itself. This is among the greatest miracles which God has ever wrought. It is the fact which never can be explained, unless it be at once admitted that not for human motives or by human causes or by human influence, but by the special providence of God this wonderful change was accomplished.

There were, indeed, some circumstances which, though they were utterly unavailable to explain the wonderful propagation of Christianity, nevertheless favored and assisted its growth once established. Thus, for instance, the uniting of nearly all the world under the single dominion of the Roman Empire, and so establishing facility

of intercourse and communication between all the provinces and the great capital; the almost universal use of the Greek language, establishing a common means of disseminating ideas, and the active trade which at that time was carried on between the various nations. But is it not plain in the light of after events, that all these circumstances were designs of that great Providence which wished to lead back to the knowledge of the truth, and bind together in the bonds of brotherhood the scattered children of men?

Suppose, the better to realize the extent of this wonderful diffusion of the truth, we briefly trace its march through the various countries where it successively set up its throne. First, it becomes visible in Palestine and Syria; thence it spreads to Mesopotamia, to Asia Minor, to Egypt. Onward still farther to the south, it marches in triumph to Nubia and Ethiopia, extending even into Arabia. Westward we follow its course through Greece and Italy, till it reaches the very centre of Paganism, Rome.

From Rome, its champions carry the banner of the Cross into Gaul, invading the strongholds of infidelity at Arles, Limoges, Marseilles and Aix. Crossing the snowy heights of the Pyrenees, it descends into the confines of Spain, to Saragossa and Tarragona; then across the seas into the islands of the oceans thought then to be the ends of the world. To York, and London, and Lincoln, the new faith is borne by these heralds of the cross.

The impassable Alps proved no barrier to its progress, for next we see in Germany, along the Rhine, the people gathered to hear the tidings of peace. At Cologne, at Mayence, and Strasburg, the northern barbarians were led willing captives to Christ. Neither the arid plains

nor the burning deserts of the East proved more impassable than the Alps, the Pyrenees, and the sea. To the farthest East, to Assyria, to Persia and distant Parthia and onward still to India, the voice of God was carried, was heard and obeyed, so that it might be truly said : "*In omnem terram exivit sonus eorum et in fines orbis terrae verba eorum*" ; for at that time, these were the limits of the known world.

In three short centuries, with every human agency against them, with the threats of rulers sounding in their ears, and the sword of princes gleaming before their eyes, undaunted, undismayed, the first followers of Christ stood before frowning strangers and sneering philosophers, and in spite of every obstacle won the whole world from blackest night of superstition and idolatry to the bright light of Christian truth.

THE PERSECUTIONS, THE STORM

The story of the persecutions of the Church of Christ is so unique in the history of the human race, that it might seem incredible were it not that witnesses and monuments above any possible exception render it certain beyond any doubt. For who would believe that emperors, rulers, governors, magistrates and men in general of all classes would unrelentingly harass, combat and punish a religion the sole object and purpose of which is to teach justice and holiness here in this life, and point to peace and happiness in the life to come: a religion which led the world back again to the knowledge of truth, and taught men, rulers and ruled, their duties toward God, their neighbor, and themselves, duties which rightly fulfilled could have but one effect, the diffusion through all the world of peace, making earth an image of the Kingdom of Heaven.

Yet "*Fremuerunt gentes: adstiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus Christum ejus.*" If we consider only the Roman Emperors, from Tiberius, under whom Christ completed His mission, and died upon the Cross for our salvation, down to Constantine the Great, we may enumerate forty-seven Cæsars. Of these, not all indeed were like Nero, monsters of cruelty and inhumanity; many distinguished themselves by military valor and wise government, caring deeply for the welfare of their people and the glory of their kingdom, and yet even among these were many who enacted laws and drew the imperial

sword fierce and sharp against the Christians, flooding the Roman Empire with the blood of the innocent. Mark, we pass over now, the persecutions raised by the Jews and by the nations of the provinces of imperial Rome. For, were we to take an account of these also, we might well assert that from the birth of the Church of Christ, down through three long, weary, heartless centuries, Christianity had no peace, or enjoyed it at such brief intervals, that one storm had scarcely abated before there was heard in the distance the rumbling and murmur of another that soon beat with increased fury.

The argument which Christians draw from the fierceness of the persecutions, the invincible constancy of the martyrs and the triumph of the Church in spite of universal opposition, is one of the strongest in demonstrating its divine origin. It explains why the enemies of the Church endeavor to extenuate the fierceness of the persecutions and diminish the number of the Martyrs. Henry Dodwell, in his "Quæstiones Cyprianicæ," published in 1684, seeks to prove that the number of those who shed their blood as confessors and martyrs of the faith, is greatly exaggerated; while in our days, Renan among others, to the same end, attempts to disprove the indubitable inhumanity of the Church's earliest foes. But the most learned students of that period allow neither Dodwell nor Renan room for credence. Among these, worthy of special praise, are Ruinart and Mamachio. But the glory of refuting beyond all response Dodwell and Renan was reserved to the learned and conscientious French student Paul Allard, who, in his five volumes of the "History of the Persecutions of the First Two Centuries," based upon the most trustworthy and authentic documents of archæology, with wonderful erudition and

precision of argument, closes forever the mouths of the Church's enemies on this subject.

Upon the subject of to-day's conference, we must consider many points, for under this subject I must look into the causes, the occasions, the pretexts of the persecutions, their extent, duration, ferocity, and number. You are not unaware that the story of the persecutions even summarily told, would fill volumes, and therefore, I need hardly say that in this lecture I shall be compelled merely to *indicate* what history reveals. Let us first consider the causes which have been assigned for the early trials of the Church. As there was no real cause for hunting down and endeavoring to extirpate an organization so purely beneficent in design and pacific in measures as Christianity, many causes and reasons were invented. These we may gather from the contumelious names by which the Christians were designated. They were called factious enemies of the Emperor, dangerous to the state, haters of the human race, sacrilegious, criminals, irreligious, and atheists. From these calumnious appellations, we may gather the causes which roused the early pagans against our fathers in the Faith. They were considered as the enemies of the religion of the Empire and its divinities, and therefore, of the state itself. Moreover, they were accused of the most infamous crimes. Were the book "De Officio Proconsulis" still extant, in which the famous advocate Domitius, in the time of Alexander Severus (222–235) gathered all the edicts of the Emperors against the Christians, we should have at hand the various causes which they alleged to have moved them in the suppression of Christianity; but unfortunately, this book has perished and we remain still uncertain as to the exact reasons.

Nevertheless, the great historian Eusebius has conserved some edicts, published by the later Emperors, from which we may collect some of the causes assigned by their predecessors as inspiring them to act with such relentless hatred and persistent tyranny. In that of Maximianus, promulgated in 311, we read that his distrust and fear, and consequently his persecution of the Christians of his time, arose from the fact that they despised the rights and institutions of the Empire, that they dared to make laws for their own governance, independent of the state, and held aloof from the public rites. The Emperor Maximinus, in his letter dated the year 312, affirms that the Emperors Diocletian and Maximian, were impelled to persecute the Christians, because "almost all men abandoning the worship of the immortal gods, had betaken themselves to the sect of the Christians." "*Diocletianus et Maximianus cum cunctos fere homines, relicto Deorum immortalium cultu, ad Christianorum sectam se applicuisse cernerant.*"

It is plain therefore from this edict, that the cause assigned by these Emperors for their animosity against their Christian subjects, was the refusal of the latter to worship the national divinities. But from the calumnies hurled against them by the people, as well as from the jests and caricatures of which they were the butt, we may well argue that in the popular mind, other causes and motives were assigned for their harsh and cruel treatment. Enmity towards the human race and criminal superstition and witchcraft, which were all crimes against the state, were among these; and both Tacitus and Suetonius intend to indicate just these accusations when the first writes that the Christians in the persecutions under Nero were convicted "*de odio humani generis*"; and

the other accuses them "*superstitionis novae et maleficae.*"

But whatever the causes alleged for the persecutions enacted against the Christians, and so bitterly carried out, they were all unfounded, unjust, and unreasonable. The real causes were the foolish superstition of the pagans themselves, the private jealousies and hatred of the common people towards their Christian neighbors, the fear of the priests of losing their clientèle; and at times the weakness of the Emperors in yielding to the whims of the people, or their desire to turn away the torrent of distrust and dislike which the people bore towards themselves.

We can best understand the fear, the hatred, and, consequently, the persecution of the followers of the Cross, if we place ourselves for a moment back into the times of which we treat, and among the people who arrayed themselves against the new faith. The golden age of Augustus had not all passed away; poetry, eloquence, and the fine arts still adorned life. Luxury, following in the wake of wealth and the enormous riches in which the Romans of that day reveled, had begun its effects upon its devotees. Pleasure and enjoyment were the only occupations of the hour, even the temples were but theatres where magnificent pomp and glittering ceremonial satisfied the craving of the Roman heart for show and pageantry. Bacchus and Venus received fullest adoration from all classes, the noble patrician, the prosperous merchant, the freedman, and the slave. Their religious festivals were nothing more than orgies, where the most absolute license was permitted, and decency and the last vestige of modesty were thrown to the winds under the veil of worship to

the gods. The feast day of the Emperor was a time when voluptuousness, drunkenness, disorder were the best proofs of loyalty to the Imperial Majesty. The whole day was often spent at the bath, which served as a place of the most sensual recreation; and what time could be spared from this debauchery was filled up by attendance at the circus, where, as is not seldom the case, cruelty and the most outrageous heartlessness succeeded to effeminacy and luxury. For there the same eyes that were delighted with the most finished works of art gloated upon the fierce combat of the gladiators and the most revolting scenes of bloodshed. The gravity and power of the Senate had vanished; the honest, vigorous manliness that had made Rome what it was, was no longer visible. The Palatine gleamed all night with the lamps of banquet halls, filled with the gay and dissolute court. Seriousness, moral law, justice, moderation were gone forever. Behold in the midst of this effeminate, pleasure-loving, licentious throng, a little group, who, by the strong contrast of their dress, their bearing, their very countenance, appeared distinct and different from all their surroundings. They took no part in the long, gorgeous processions that filed under the triumphal arches, along the gayly decorated streets, up to the marble temples, where the fragrant incense was burned, and the dazzling scene of crowds and vestals and gold-robed priests stood around the altar, and to softest music from a thousand pipes sang the praises of their false divinities.

They shrink into the by-ways and hurry on to out-of-the-way temples to join still others already assembled at the simplicity of ceremonial that distinguished this strange religion. Issuing from these quiet places, they

meet the rollicking and reckless crowd that, half drunk from their libations, and wreathed with garlands torn from their shrines, rent the air with lascivious jest and indecent mirth and song.

To the invitations to join their bacchanalian dances, where men and women, half nude, gave free vent to their lawless passions, these worshipers of Christ turned their heads in unfeigned disgust and disapproval. Even in the Emperors' feasts they still held themselves from the mad gatherings and their wild excesses. At the baths they were never seen, and they never entered the portals of the great amphitheatre to witness the great gladiatorial feats and the slaughter of the slaves. Hence, forsooth, judged from their absence from the feasts of both Gods and Emperor, they were at once stamped as atheists and traitors. Above the music of the dance, the coarse song of the orgies and the vivats that rose up to the imperial palace, ascended the cry which spread from lip to lip, bringing terror to the souls of the early faithful, "To the lions with the Christians, the Christians to the lions."

This is the picture that Tertullian hands down to us in describing the causes which prompted the pagans of his day to single out as enemies of the human race, despisers of the gods, and rebellious citizens, the men and women who, faithful to the teachings of the true faith, refused to participate in these scenes of crime and licentiousness. Reproached for their singular indifference to the common pastimes and public holidays, and absence from the temples, he thus responds: "The theatre is the scene of impure love. What Christian mother could gaze upon these views of immodesty unshocked; what Christian but would blush at the company he finds there?"

Again he answers, "Truly Christians are savages and enemies of the state, because they do not assist at your festivities, but celebrate with a joy wholly interior, and not with debauchery, your Emperor's feast days. How truly deserving of death we are for offering up prayers for the Emperor without ceasing to be chaste and modest." Here we have indicated plainly the first reasons which turned towards the Christians the hatred and suspicion of their pagan neighbors. Once made the mark of pagan hatred, on account of this singular abstention from the public festivities, the imagination soon helped to fill out other and more explicit accusations. Their meetings in private, to which none but the initiated were admitted, soon made them appear as political conspirators and social revolutionists. Some renegades, maliciously misinterpreting the Sacrifice of the Mass and the Sacrament of the Eucharistic Feast, noised it abroad that these secret observances were the scenes of human sacrifice in which the Christians murdered an innocent babe, and then consummated the horrible crime by drinking its blood. Moreover, the frequent miracles wrought by the Christians were ascribed to them as the results of witchcraft and necromancy. So that at the very beginning of the reign of Nero, the Roman people had learned to consider them as a dangerous association which plotted in secret places and in the darkness of the night against the welfare of the government and the life of the Emperor.

As the new religion continued to grow with marvelous rapidity, extending from Rome throughout all the provinces of the empire, the temples were deserted, the priests of paganism were roused to a sense of their waning influence; and so to the suspicion was soon added the

jealousy of the priests. Only a match was needed to turn all this smouldering mass of antipathy into a fearful conflagration. That match was the burning of Rome.

The early part of Nero's reign was distinguished by justice and prosperity, but this was due rather to the wisdom and honesty of Seneca and Burrus, to whom at that time was intrusted the management of affairs. But soon matters changed, and the Roman people became fully conscious of the real character of the imperial profligate. Crime after crime had succeeded in bringing upon him the contempt of the Roman people. The climax of his mad excesses was reached in the setting fire to the city. This would have been also the sudden close of his reign were it not for the ingenious subtlety with which he diverted from himself the accusations arrayed against him by his subjects who, tired of the infamous actions of this monster, at last determined to rid themselves of a ruler who showed absolute disregard for his subjects.

His wife was a Jewess, and among his most influential advisers were to be reckoned many rich Jews. These courtiers advised him to avert suspicion from himself by laying the charge of incendiarism at the door of the Christians. Nobody believed the calumny, not even the Romans themselves, as Tacitus plainly writes, and the Christians, hurried before the magistrates, interrogated and examined juridically, proved beyond doubt, that they were utterly innocent, but they were nevertheless convicted, not of the burning of the city, it is true, but, forsooth, of hatred to the human race. This pretext sufficed to turn the minds of the angry Romans from the Emperor himself, and so, instead of the cry, "Bread and circuses," arose the shout, "The Christians to the beasts."

The first legal persecution dates its origin from the greatest monster of inhumanity and crime that ever sat upon a throne; the worthy prototype of all who, in times succeeding, up to our day, have molested the Church of God. Well may we repeat with Tertullian: "We glory in a persecution inaugurated by such a tyrant." This persecution may be taken as a type of all those that followed up to the peace of Constantine. The causes alleged were the same, the accusations against the Christians the same, the manner of torment and character of the punishments inflicted were alike.

Whether this persecution under Nero was confined to Rome, or extended to the provinces, cannot be determined with perfect historical accuracy, though Sulpicius, Severus, and Orosius inform us that it raged throughout the whole empire. Tacitus is our authority for affirming that during this persecution an enormous multitude (*multitudo ingens*) of Christians suffered death.

As to the characters of these punishments allotted to the victims of this unjust malice, the mere mention of them makes us shudder, and on reading the authentic accounts given us of these awful scenes of cruelty, we wonder how men with any vestige of feeling left in them could measure out such brutal tortures for even beasts. To enumerate a few, we have only to repeat a description left us by Tacitus. Some were nailed to the cross, some were sewn up in the skins of wild beasts, and the dogs of the streets set upon them, and, most horrible of all, others covered with pitch and tar were bound to stakes in the arena and set on fire to illuminate the circus at night, while Nero himself, dressed as a charioteer, drove among these human torches.

Among those first to give their lives for the faith in

this reign of terror were St. Peter, the Prince of the Apostles, and St. Paul, his co-laborer in Rome. The conversion by St. Peter, of one of the concubines of Nero, brought upon him the wrath of the tyrant. He was arrested and thrown into the dungeon of the Mamertine Prison, whence he was led forth to crucifixion in the very gardens of Nero, on the Vatican Mount, on June 7, of the year 67. About the same time St. Paul met his glorious death by decapitation near the Fulvian waters in a place now called the Three Fountains, still venerated at the present day. It was a common form of death to which the Christians were sentenced, to be condemned to wild beasts in the arena. Those condemned to this death were called "bestiarii." At first, they were stripped naked and flogged by the venatores or hunters, who stood all around the arena brandishing great whips in their hands. Before these flagellators, the Martyrs were driven, compelled to run through this frightful gauntlet till the blood streamed from their bodies. They were then dressed in the garments of the priests of Saturn, and so like human sacrifices to this cruel god, they were led forth to meet the lions and death.

In reading the accounts of these persecutions, one cannot fail to recognize that the evil spirit himself had entered into the minds of the persecutors, so that no means were left untried to make the Christians waver in the faith and renounce Christ. Let me repeat here a few of the tortures, of which we have authentic accounts in the best accredited writers of that time. It is not a pleasant scene to review, but as a mere matter of history, confirming the proposition we have set out to prove, we cannot pass it by in silence. One of these refinements of cruelty, according to Ruinart, was the extraction of the tongue

and all the teeth. Some were cut open and filled with grain and thrown to the swine to be devoured; some were dragged upon a pavement of sharp stones; some were buried alive, as we learn from St. Gregory of Tours; some, like St. Lawrence, were broiled alive. Sometimes the martyrs were burned "according to law," that is, as Lactantius observes, condemned to die by slow fire; the ashes were ground to dust and thrown into the river or to the winds.

Horrible as is the mere mention of such deaths as these here narrated, they are but a few specimens of the almost endless varieties of cruelties to which the Confessors of the Faith were subjected. It is enough for our purpose to indicate these.

Now, if we go down through the long weary period of three hundred years, the history of the Church at this period seems, with but a few brief intervals, simply a catalogue of these heart-rending scenes. Surely, this was for the infant Church a very baptism of blood; and if in later times Christianity rose to its true position as a powerful, influential, and magnificent organization, reflecting, in a measure, the glory of the Church triumphant, it can always look back to these three first centuries as the proof of its indefectibility and the price of its future prosperity.

To Nero succeeded Vespasian and Titus. During their reigns the Church enjoyed a short respite; then came Domitian, whom Juvenal calls another Nero. Clement the Roman, who lived at this very time, was an eye-witness of many a bloody scene enacted by the cruelty of this tyrant. In his letter to the Corinthians, he speaks of the multitudes that suffered the most terrible tortures during these years of trial. It is significant of the high

position, socially and politically, which distinguished many members of the Church of this time, that among those whom Domitian put to death were Flavius Clemens, the consul, and Flavia Domitilla, his own niece. We have this on the authority of Dion Cassius, Eusebius, and Brusius, a pagan author of the same period. The most distinguished martyr of this time was St. John the Evangelist, who was condemned to be thrown into a cauldron of boiling oil before the Latin Gate. It has been attempted to impugn the veracity of this statement, but on the authority of St. Jerome, and Eusebius, the most learned students and critics of history universally admit it. It is more than likely that towards the end of his reign, perhaps weary of the fight which proved utterly useless against Christianity, Domitian, by private orders, mitigated the cruelties of his early reign, for Tertullian assures us that he allowed many of those whom he had banished for the Faith to return to their homes.

Nerva succeeded Domitian, and his policy was an entirely peaceful one, but he reigned only two years. Then suddenly the fire blazed out afresh, when Trajan renewed the severest edicts of Nero and Domitian. It is a singular fact that men, otherwise noted for their clemency and wisdom, when it is a question of the Church become most narrow, ignorant, and heartless. This was the case with Trajan. By the pagan authors of his time, he is described as one of the very best of the Roman Emperors; in fact the senate conferred upon him the title *Optimus*. Yet from the Acts of the Martyrs, and the letters of St. Ignatius, we learn that though he was kind and just to the rest of his subjects, he was implacable in his hatred of the Christians. It seems that he had a superstitious dread that unless he propitiated the gods by ridding his

kingdom of these atheists, the pagan divinities would wreak their vengeance upon his empire and himself. From the letters of Pliny the Younger, who was the governor of Bithynia, we may gather the harshness of the edicts published by command of the Emperor.

It was at the suggestion of this same Pliny that Trajan reduced his measures to a better regulated mode of proceeding. He forbade the detecting and spying out of the Christians, but made a regular legal procedure necessary, so that for a while the command of the Emperor had the effect of suppressing the too active inquisition of the pagans. Nevertheless, he did not withdraw any of the laws enacted against them, but left them in full force; so that a Christian once accused and refusing to abjure the faith, was immediately punished; for the words of his rescript read: "*Si deferantur et arguantur puniendi sunt.*" Eusebius commenting upon this strong decree says, that though it dampened for awhile the too ardent zeal of their persecutors, nevertheless the jealousies and hatred of the pagan people continued a sufficient excuse for denunciation and consequent punishment of the Christians. The duration of this persecution was from the year 107 to the year 117, making thus a period of ten bitter years of trial for the Church.

Emperor succeeded Emperor, and all, with the exception of Alexander Severus, who preserved the statue of Christ among his household gods, and Philip the Arab, who was considered to be a Christian himself, repeated over and over again the same story of hostilities. Besides the three persecutions we have already named, passing over the times, when owing to private broils and foreign wars our forefathers were left for a time unmolested, we may with St. Augustine enumerate seven

others, commonly called, on account of their ferocity and extent, general persecutions. These were the fourth under Marcus Aurelius, who reigned from 161 to 180; the fifth under Septimius Severus (193–211); the sixth, under Maximian the Thracian (235–238); the seventh, under Decius (249–251); the eighth, under Valerian (253–260); the ninth, under Aurelian (270–275); the tenth, under Diocletian (284–305).

Of these, we shall only consider the two most important on account of their duration and bitterness, namely that of Marcus Aurelius, at the end of the second century, and Diocletian at the end of the third century. This M. Aurelius, though a stoic philosopher, considered the Christians as stubborn and enemies of the state. Melitus, bishop of Sardis, in his apology which he presented to Marcus Aurelius, did not fear to state openly that the sufferings, which his people were compelled to endure under his very eyes, were monstrous and barbarous in the extreme; that informers excited by the new decrees promulgated throughout Asia ceased not day and night to insult his people and despoil them of their goods. Eusebius, moreover, informs us that this tyrant gave orders to the prefect of Gaul to put to death every Christian who remained constant in the profession of his faith. Athanagorus besought him to show a little sympathy for these suffering people, and not to allow them to be treated like mere cattle, but the appeal was without avail.

What the apologists and bishops sought from the Emperor in vain was finally brought about by the interposition of Providence itself. The prayers of his subjects he heeded not, but he was compelled to a temporary relaxation of his cruelties by a most wonderful mira-

cle. When the Emperor was forming his troops, writes Eusebius, in order of battle against the Germans and Sarmatians, he was reduced to extremities by a failure of water. It was in the heat of summer and the soldiers were dying of thirst. The enemy was before them ready to commence the attack, but the fainting army had no strength to lift their arms against them. The Emperor was dismayed and saw sure defeat staring him in the face. At this awful juncture, the very Christians whom he had so terribly persecuted came to his assistance. The legion called Melitine, composed of Christian soldiers, knelt down upon the ground, and, to the surprise of the Emperor and the army, besought God to show His power. Wonder followed surprise, and fear followed upon wonder; for, behold, a fierce storm suddenly arose in a clear sky. The lightning gleamed above the enemy, and terrible thunder bolts, leaping from the clouds, carried death and destruction into their ranks and they fled in terror, while upon the army of the Romans a gentle rain descended, and the perishing soldiers, catching the grateful drops in their helmets, were soon refreshed and saved from a terrible overthrow. This legion was ever afterwards known as the Thundering Legion.

Tertullian tells us that in a formal document, the Emperor acknowledged this miracle as obtained by the prayers of the Christians, and Eusebius narrates that in consequence of this favor, Aurelius issued an edict by which those accused of Christianity should be pardoned, and their informers should undergo the penalty instead. A memorial of this wonderful event is sculptured on the celebrated Antonine column at Rome where is represented a figure of Jupiter Pluvius scattering lightning and rain upon the enemy, and their horses lying pros-

trate, while the Romans, sword in hand, are rushing upon them. This event took place in the year 174.

It is wonderful how soon even so marvelous an interposition of God may be forgotten. Three years after, the Emperor seemed to have remembered nothing of it, and from that time until the end of his reign there was no cessation of constant persecution. Among the most illustrious martyrs put to death during his reign, were Ptolemy, Lucius, Justin the Apologist, St. Cecilia, Polycarp, bishop of Smyrna, and Bothinus, bishop of Lyons.

Higher and higher rose the awful tide of hatred to the Church of Christ, until the Christians began to believe that the days of Antichrist had come at last. Hundreds upon hundreds were dragged from the quiet of home, from their hiding places, from their occupations in the open day and the silence of the night, hurried before tribunals, accused by slanderous witnesses, then condemned to dark prisons and loathsome cells to wait for that release which came only through the gate of death.

We come, finally, to view briefly the last and most terrible of all the storms that raged against the Church of God. Under the Emperors Gallienus and Aurelian and their three immediate successors, the Church enjoyed a long season of respite, so that when Diocletian came to the throne, the Christians were no longer considered enemies of the state, and were allowed to practice their worship openly and with perfect freedom. Many of them had attained to the highest and most influential positions in the empire. Under these new conditions, the Church increased and flourished with marvelous prosperity. Magnificent churches were erected rivaling in splendor of architecture the very temples of the Pagans. All day long, great throngs passed in and out under

their beautiful portals, and on Sundays and feast days, large as they were, they were not capacious enough to hold the enormous concourse of the faithful that crowded to participate in the sacred solemnities. As many of their number were exceedingly rich and prosperous, the society of the faithful grew more and more wealthy, and though as yet, the Pagan religion still flourished, in reality it might be said that Christianity drew the greatest number to its following. The religion of Christ was everywhere respected, and the Christian rites were celebrated with sumptuous magnificence. Bishops were exceedingly beloved on all sides, and an enormous number of the noblest and gentlest blood now professed the faith of Christ. God's blessing was visibly upon His Church: He had delivered them out of the hands of their enemies and showered prosperity upon them.

One would surely imagine that after all the terrible tortures and trials which they and their ancestors had undergone for the faith that, now, they would remember what it had cost them, and prove grateful for the peace which they at last enjoyed. But according to Eusebius, God's blessings were soon forgotten, and instead of growing more strong and loyal in the faith, they gave themselves up to the enjoyment of the good things of life and became lukewarm in the matters of religion. The same men who in adversity were signalized by virtue and courage in the Church's defense, became in prosperity sluggards and cowards. They began to envy one another, to sow discord among themselves, and thus break the bonds of Christian peace. Then the chastisements of God were poured forth.

In the beginning of his reign, Diocletian was far from unfavorable to the Christians. Frequently urged to op-

pose their increasing force and influence, each time he refused, until finally at the urgent solicitation of Galerius he yielded, and seeing dissension among their own ranks, he determined upon their extermination, to establish the state upon a firmer basis and endow it with additional splendor.

The immediate cause which led Diocletian to enter upon a cruel policy is handed down by Lactantius (chap. 10), *De Mortibus Persecutorum.* The Emperor, anxious to know what events the future held in store for him, and to learn what secret evils threatened the empire, gathered around him his pagan priests. According to the usual custom, they set about to consult the omens in the palpitating entrails of birds. It seems that some Christians, probably officers of the palace, were present at this scene. One of them made the sign of the cross and the Pagan priests confessed themselves unable to give an answer to the Emperor's curiosity. Immediately a discussion arose as to why there was no response to the omen. It was soon revealed that the Christians by some sign had cast a spell upon the operations, and at once, the Emperor, roused to an awful fury, gave orders that the edicts against the faithful should be executed.

In the nineteenth year of the reign of Diocletian, on the feast of the Resurrection of our Lord, Easter Day, the occasion of happiest spiritual joy, the edicts of persecution were promulgated. It was decreed that all the churches of the Christians should be leveled to the ground, the sacred books delivered to the flames, the noble personages who professed the Christian faith disgraced publicly, and the people who dared to assemble for Christian worship to be deprived of liberty. As if this did not suffice, later on new edicts were decreed,

by which the bishops and prefects of the churches were to be cast into prison, and by every torment constrained to offer sacrifice to the gods. Imagine the fear that now filled Christian communities in all parts of the world! "From the East to the West," writes Lactantius, "could be heard the savage roars of the wild beasts that ruled the empire, and had I a hundred tongues speaking a hundred languages, with a voice strong as steel, I could not begin to relate the cruelties which were enacted and the punishments with which we were afflicted."

The first to be seized and put to death were those who held positions in the imperial palace: after them the bishops, priests, and sacred ministers were dragged to execution. No proof or pretext of public fault or civil crime was thought necessary; even the appearance of the customary forms of justice was omitted. Men of every age and condition, after being first delivered to the mob and by them beaten almost to insensibility, were then taken by the executioners and thrown into the flames. The servants and domestics, and all of humble station, were bound hand and foot, weighted with stones about the neck, and thrown into the sea. The prisons groaned with their Christian occupants, and so full were they of these confessors of the faith that there was no room left for the common criminals. Diocletian himself often took delight in being present in person at the martyrdom of these poor victims in the public places. The only ones to whom he showed any mercy were the apostates. The magistrates seemed to vie with one another in gaining the greatest number of these from among the body of the Christians. Knowing the pleasure it gave to the Emperor to succeed in this work, they took every possible means to swell the number of apostates which they re-

corded and sent to Diocletian. Unfortunately there were not lacking some, who yielding to the awful terrors before them sacrificed to the gods. But often, the magistrates enrolled many upon their books as perverts, who were in reality faithful. For example, some constant for their professions to the true faith were thrown into the flames and when half dead again rescued by the inquisitors. On being asked whether they would offer incense to the gods, being unconscious and unable to speak, their silence was taken as an indication of consent; and so many, through this deceit, were proclaimed to have given up the faith.

It may be wondered how we know so fully the description of the legal inquiries, the questions asked and the answers given by the Christians during the process of examination and martyrdom, as described in the Acts of the Martyrs. The fact is that from the very earliest period, provision was made for the emergency. St. Clement, the Roman Pontiff, appointed seven notaries, who were shorthand reporters, to take down all the particulars they could learn of the actions and words of the martyrs in the district separately confided to each of them.

The legal trials of the martyrs, which in the provinces usually took place in the Proconsul's palace, called the Pretorium, were carried on inside of a railing and behind a curtain. Of course only the pagan notaries could there be present and take note of the questions of the magistrates and the answers of the Christians. Sometimes, by bribery, copies of these official reports were obtained from the pagan notaries. The Christian notaries used to mingle in the crowd outside the Pretorium to jot down privately everything that happened during the time of the process. These notes were after-

wards copied in regular form, and were read in the churches and sent to Christians in distant countries. Ruinart shows that it was customary in many churches, especially in Africa, Gaul, and Spain, to read these Acts of the Martyrs in public on the anniversary of their death.

Eusebius describes vividly the awful character of the punishments meted out by the Emperor. Some were roasted on gridirons, others were devoured piecemeal by leopards, or gored by wild bulls set loose upon them in the arena. Throughout Africa, Mauritania, Egypt and Thebiades the number of martyrs was simply incalculable. It is stated, upon excellent authority, that during the very first month of this persecution from fifteen thousand to seventeen thousand were put to death.

Among the distinguished soldiers of Christ who sealed their faith with their life blood, we find mentioned Dorotheus and Gorgon, two of the Emperor's most trusted chamberlains. Sebastian, a captain of the imperial guards, was shot to death with arrows, and Thynius, bishop of Nicomedia, was beheaded; St. Pancratius, martyred at Rome; St. Januarius, at Beneventum; SS. Cosmas and Damian, in Cilicia; St. Agnes, a Roman maiden; St. Theodora, at Antioch, and SS. Justina and Rufina, at Seville.

So confident was the Emperor of utterly blotting out the name of Christian that he erected pillars upon which his apparent victory was described as the "victory of paganism," the "extinction of Christianity," the "extirpation of superstition." This cruel war waged even after the resignation of Diocletian, losing none of its fury under Galerius and Maximin, who succeeded him. And not until the year 312, when Constantine the Great entered Rome under the gleaming banner of the Cross,

was the hand of the oppressor uplifted and the Church restored to peace. Thus the bloody struggle of three centuries was ended, and Christianity at length gained a complete triumph over paganism.

We have now to consider the value set upon Martyrdom by the Christians themselves, and what might be called its intrinsic value, and the value which it bears as a confirmative evidence of an historical truth or fact. First, nothing can be surer than that they who suffered confiscation and imprisonment and banishment, but especially death, were honored with the highest veneration, and besought as protectors and intercessors, whose influence was all-powerful with God. Evidence of this we have yet in the Catacombs, where it is plain, as we shall see from inscriptions still legible, that it was considered the greatest privilege to be buried near a martyr's tomb. Moreover from the earliest times, the Holy Sacrifice was offered up over the ashes of the martyrs.

As to the merely human value of an attestation sealed by death to confirm an historical fact, there can be no greater proof of sincerity and fidelity; and hence it is that no stronger argument of the truths and facts of Christianity exists than the testimonies of the martyrs themselves. For whether we consider the number, their personal qualities, or the fortitude they displayed, it is equally evident that what they asserted really happened. One does not die to maintain a doubtful proposition. Many of the early martyrs were eye witnesses of the works of Christ; others saw with their own eyes the miracles of the Apostles, and still others were convinced by the testimony of those in whom they must have had most perfect confidence. Then consider that in defense of this they were ready to forfeit everything they pos-

sessed, even life itself. It is vainly urged by mockers of religion that they were fanatics, but the whole story of the facts in the case, and the only one which history has handed down to us, gives the lie to this calumny. Their conduct was the very contrary of fanatical. They were quiet, peaceful, retiring men and women, who desired only to escape publicity. What human motive could have urged them to give up their lives? Was it vanity? Thousands of them were children, slaves, and men and women of the lowest rank, who died without leaving the record of their names; and so common was martyrdom in those days, that death for the faith seemed an every-day matter and received little notice.

There is only one motive that the impartial study of the case can reveal. They were certain of what they professed, and for that certainty they died. That certainty is Christ Crucified and Risen from the dead.

The story, therefore, of the first three ages of the Church, written in the blood of thousands of witnesses to the truth of Christianity, is the strongest possible testimony to the divine origin of the Faith, which our ancestors have handed down to us. And, surely, the fact that notwithstanding the opposition of every human power and dignity, the Church continued to grow and increase in fervor, strength, and numbers, is sufficient evidence of its divine origin. What human institution during three hundred years could defy the greatest civil power the world has ever known, the Imperial Cæsars, and not only survive, but succeed to a greater and more universal power than the Cæsars themselves had ever known, in the very city of the Cæsars, Rome itself? What greater argument can be adduced to prove the divine mission of the Church and the constant protec-

tion of Christ, her Founder, than the story of the sufferings of the followers of Christ in the first three centuries? If the Church could ever fail, here was the time for her complete extinction. If kings, or emperors, or consuls, or prefects, or magistrates had ever power to crush the Christian faith, here surely was the time it would have been blotted out. If edicts, laws and proclamations were ever to impede the progress of the Church's triumph, here was the time to place an immovable barrier against her march. If sufferings, tortures, inhuman cruelties or death itself were of any avail against the Spirit of God, revealed in the doctrines of the Church, surely after three hundred years of all that fiendish ingenuity could devise, were Christianity not divine, it would then have perished in oblivion. But, on the contrary, we know that it came forth from the fiery ordeal glorious and triumphant, purified by the trial, strengthened by its combat with enemies. The story of the infant Church may well serve as a solace to Catholics in times of trouble, and a warning to our enemies. God's word is Truth, and His promises endure forever.

"Behold," said Christ, "I am with you always, until the consummation of the world."

And so I draw to a conclusion this conference. We have accompanied the early Christians through their period of grief to that of rejoicing, from the time of Nero, through the reign of persecution to the beginning of the days of peace.

THE CATACOMBS, THE SHELTER

In bringing to a close this series of conferences on the history of the Christian Church during the first three centuries, it appears to me not inappropriate to glance, in parting, at a subject, which of recent years has attracted world-wide attention, and is constantly growing in interest among the students of our times — Christian archæology.

For a long time the Church has battled against errors which combated this or that doctrine of faith, this or that interpretation of dogma. The general fountains of knowledge were still to be recognized in common. It seemed rather a matter of agreeing upon deductions. It was the false logic, the poor reasoning of the Church's opponents, that led them to their false conclusions, and so the Church turned all her forces into the field of philosophy and dogmatic theology, so as to send forth to combat her enemies, champions of sound logic, right argument, acute reasoning. But to-day the enemy has shifted its camp; the attack comes from another side. It is no longer a question of reasoning from common premises; it is a question of the premises themselves. The question is now not what is meant by such a text, but does the text itself really exist? The very fountains of knowledge are denied, and so the warfare takes on a new aspect.

History, the proving of facts as they existed, of documents as they were written, this is now the field of battle between us and infidelity. The science of to-day is

strictly materialistic, the reasoning accounted the only true method is from facts, not principles. Scientists believe only what they can see, touch, and handle; all else may be considered beautiful poetry, interesting legend, or folk-lore, but is not considered science.

To-day, therefore, the importance of true history which brings us face to face with the origin, foundation, and beginnings of our religion, is more and more recognized by the Church. Does it not seem providential that till this period of rationalistic science, the very strongest and aptest argument has been preserved through many centuries in the very bowels of the earth; and that when now doubt is cast upon the meaning of texts, when the origin of documents has been denied or cast into obscurity, the dead have been brought to life, and from the catacombs have walked forth living witnesses of the belief, the practices, the ritual of the Church as she existed in the very first days of her history. Archæology is, therefore, to-day, the eye and the right hand of ecclesiastical history, for by the discovery of inscriptions, paintings, sculptures, documents, which by proof incontestable are demonstrated to be contemporaneous with the earliest Christian times, indeed some of them of indubitable apostolic era, it brings under the eye and finger of the scientist the very material proofs which he alone will admit as convincing.

To combat the ravages of modern criticism, to arrest the march of that Attila of history, archæology has arisen, and bringing to the front the very proofs concerning which doubt had arisen, puts an end to its destructive progress. Learned Christians have appeared all over the world, who, versed in this modern defense of Christianity, have set their faces against the attacks of

scepticism. In Italy, in France, in England, and in Germany, these indefatigable champions, with an activity really admirable, have searched to the very depths the ancient archives and libraries, deciphered worn and withered manuscripts, gone down into the earth among the tombs to rouse from the repose of centuries the ashes of the very dead, to make them stand in defense of Christian faith.

Christian archæology is the surest guide to the history of the beginnings of Christianity. It furnishes a source of irrefragable proofs, witnesses in marble, bronze, wood, ivory, and crystal, whose veracity is superior to all the subtleness of the human intellect. All the monuments which have come down to us from the hands of the first Christians, even those most insignificant in appearance, from the grand system of crypts of the Roman cemeteries and the basilicas of Constantine, down to the simplest bit of stone or terra cotta, give testimony of some fact, and their composite evidence forms the story of primitive Christian society.

An important text of a writer may be altered or poorly reproduced or effaced; but an epigraph in marble, a picture still almost intact, revealed to us by the pick of the excavator cannot lie; and therefore the testimony of such witnesses as these is of the highest value.

Again, during these later years, we are constantly being told that in the primitive ages of the Church the faith was pure and the ceremonies and rites after the mind of Christ; but that after the third century all this was changed, innovations crept in, and so the Church's identity was lost. If, therefore, by archæology, it becomes evident to the eyes that the Church's doctrine upon the very points at issue were then what they are now, it is

manifest that this science is the one of all the rest which can best settle the question as to the legitimate and genuine succession of the Catholic Church of the nineteenth century to the Church of the first and second centuries, called by our opponents "the centuries of gold."

As the Rosetta stone was the key to languages centuries forgotten, so the inscriptions and documents of the catacombs are the key by which we read the connection between the present Church and the Church of the Apostles. But the field of Christian archæology is extensive in the extreme. It means the study of all the ancient manuscripts, documents, relics of all kinds that have come down to us from the earliest Christian times. The works of the holy fathers of the Church, the apologies of the earliest writers, the Acts of the Martyrs, the martyrologies, calendars pontifical and liturgical, all are included in this science.

It would be utterly impossible here even to indicate the wonderful range over which it extends. We may only consider one of its important branches, namely, the study of the Roman catacombs.

At the very mention of the word catacombs we seem to see the early Christians gathered in the tombs below the earth, surrounded by the bodies of the dead, seeking in the very bowels of the earth to escape the fury of unjust persecution. We seem to see the living witnesses of the faith by the uncertain light of the sepulchral lamps, lifting to heaven their pure hands to implore peace and mercy for the Church, strength for the faithful who groaned within the prison walls, and fortitude for those destined to greater torments, and finally death.

We seem to see the priests and bishops, and the Roman pontiffs, too, lifting to heaven the Host of peace

and salvation, and offering to God the sacrifice of the Immaculate Lamb slain for our redemption. In a word, at the name of the catacombs, we represent to ourselves the dark habitations of the dead become the dwellings of the living; the place which witnessed at once the most terrible fears and the most joyous hopes.

In this conference I shall continually make use of the science and erudition of the great archæologist, John Baptist de Rossi, in endeavoring to set forth before you to-day the truth as regards the origin and use of the Christian catacombs.

It is by means of words that we express ideas, and therefore to the word catacomb must correspond the concept which it signifies. The name itself, catacomb, is derived from the Greek prefix "kata," meaning "against," and the Latin word "cumbere," "to lie." Etymologically, therefore, this word signifies a place near the sepulchres; and this is the signification assigned to the word by modern archæologists.

In consequence, it is plain that, properly considered, the word catacomb itself does not mean a sepulchre or cemetery, but a place near the cemetery. That clever archæologist, de Rossi's successor, Mariano Armellini, Professor of Sacred Archeology in the College of the Propaganda, tells us that the word catacomb was a topographical term, used to signify a tract of country on the Via Appia, about two miles beyond the present walls of Rome. In the course of time this name came to signify the cemetery of St. Sebastian, and afterwards, in the middle ages, it was extended in meaning and application to all subterranean cemeteries of the Christians.

The earliest Christians, however, by the name catacomb never intended to indicate at all their subterranean

cemeteries. These were already in existence long before the adoption of this term, which afterwards was turned to its present signification. In the course of centuries the two ideas became confused, so that by the name of catacomb was understood the Christian cemeteries under ground. Now, this word cemetery, while it recalls to our minds the places where those dear to us are buried, at the same time consoles us with the sweet hope of their eternal happiness and of the future resurrection. For cemetery, derived from the Greek word which signifies repose, reminds us that those who lie there, though bodily dead, still live the life of the soul, which will one day at the sound of the archangel's trumpet return anew to take up again these spoils of mortality. Thus death is likened to a sleep from which the dead shall wake again at the last day.

This was the belief and the faith and the hope which gave origin to the Christian sepulchres, which to-day are called the catacombs. Jews and Gentiles had their sepulchres, but St. Paul had proclaimed that there could be no communication between light and darkness, between Christ and Belial, and so from the beginning it was repugnant to Christian sentiment to deposit in the same place the bodies of the saints who were temples of the Holy Ghost, and who should one day rise again to be invested with immortal glory, and the ashes of those, who dying without faith, cherished no hope of immortality or future glory. Separated by the character of Baptism given in life, in death, too, they wished still to be distinct; and this distinction was visible also by the inscriptions upon their tombs. Upon the pagan's was written "mortuus est"; upon the Christian's, "Secessit in pace." St. Hilarius reminds us of a prohibition which then existed of

burying Christians in the same place with infidels, when he writes: "The Lord has admonished us not to mingle with the memory of the saints those who die without the faith."

This same prohibition was sanctioned by the Council of Laodicea, when those of the faithful who interred the Christians in the cemeteries of heretics were excommunicated, and this, as is evident from very early writers, was even at that time no new law. We read, for instance, in St. Cyprian that the bishop Martial was deposed from his See because, among other accusations brought against him, was one of having permitted his children to be buried in the cemetery of the pagans. In this matter, it appears the Church has ever been most particular, especially in the earliest ages of the Church, on account of the pagan superstition regarding the dead. Impious rites were performed and sacrifices offered to the evil spirits in the pagan places of burial. In consequence, it was natural the Church should endeavor to prevent the burial of her children in such places.

It was, therefore, a reason of faith and communion which impelled the Christians to keep their own burial-places separate from the sepulchres of the gentiles and the heretics of their times, in order that without scandal to the faith they might kneel at the resting-places of their loved ones, pour forth in peace their prayers to God, and mark their tombs by those sculptured or painted symbols, emblems or images, which expressed the certainty of their faith and hope.

The word cemetery, at least in Rome, comprehended the whole place of burying, as well under as above the ground, including also the houses built thereupon, and the basilicas, oratories, and dwellings found there. When,

therefore, we read in the Liber Pontificalis, for example, in the life of Liberius, that "Constantius sent messengers to recall Liberius from the cemetery of Agnes where he lived," or again in the life of St. Boniface, that he lived in the cemetery of St. Felicitas, we must not suppose that these popes lived under the earth in the catacombs, but in the basilicas, oratories, and dwellings which were erected in that place or tract of ground under which were the sepulchres, now called catacombs.

The form of the sepulchres was different in different places, according as they were above or under the earth. The subterranean burial-places were great galleries or corridors, which in Rome went by the name of cuniculi, or were also called crypts, and the whole subterranean part of the cemetery was called arenarium. The part above the ground was called the field or the gardens.

In the underground sepulchres, the bodies of the faithful were placed in niches dug out of the galleries, and these to-day are called by the archeologists, loculi, which according to their depth or capacity to contain two or three bodies were called bisomi or trisomi. These were closed up with bricks or by slabs of marble, according to the wealth and condition of the owner; and these slabs were called tabulæ if placed vertically over the tomb, or mensæ, if horizontally.

If these sepulchres had the form of an arch enclosed by a tablet and were surmounted by an arched niche, they were called archisolia. At times, also, bodies were buried beneath the pavement of the galleries, just as we see them still in the churches of Europe; and upon these tombs, covered with slabs of marble, sometimes epitaphs were engraved; sometimes they were left uninscribed. The rooms or places called cubicula, which are found at

intervals in the catacombs, were excavated in various forms and dimensions. Some are rectangular, some oblong, some polygonal. To give air to the rooms and passages, shafts were cut in the earth which were sometimes vertical, sometimes oblique; and for the entrance of light to the underground passages, luminaria, that is lanterns, namely openings reaching to the outer air, were dug, and the rooms and passages were designated with reference to their position regarding the luminaria.

These subterranean galleries were frequently excavated to a remarkable depth, and were reached by means of stairs which connected with the various stories into which the catacombs were divided. These steps or stairs may be classified into two categories, — those prior to the Peace of Constantine, and those later than that time. The first kind were very narrow and steep, and penetrated into the various regions of the subterranean cemetery. But after the peace which the Church enjoyed during the reign of Constantine, other stairs were cut out of the earth, easier of descent, and leading generally to the crypts of the more venerated of the martyrs; sometimes, too, being connected with the basilicas and oratories built above the cemeteries. The name given to these steps is catabaticum.

It would not be correct to imagine that all the cemeteries of the Christians were catacombs, that is, subterraneous. It is a fact demonstrated by recent discoveries that above most of the subterranean cemeteries of Rome, were established and preserved other burial-places. The most illustrious of these was the Vatican cemetery, where was buried the body of St. Peter. In 1883 was discovered another similar burial-place over the Catacombs of St. Callistus, on the Appian Way, and many others, traces

of which were discovered by the Jesuit Father Marchi, by de Rossi, and Armellini.

The early Christians, as we of to-day, planted above the graves of their dead, shrubs and flowers, turning the graves into little gardens, as a sign of the gardens of Paradise, where now those blessed souls enjoyed eternal peace. The guardians of the cemeteries were the grave diggers, whose office was accordingly held in very high repute and honor. In some of the earliest writings they are named after the sub-deacons, and St. Jerome calls them clerics. De Rossi demonstrates that in the Christian speech the word *bene facere* signified the burying of the dead; and so the grave diggers came to be known as benefactors.

As many of the subterranean cemeteries of Rome have been discovered to be connected with each other by passages in the tufa, or rocky earth, it was believed in the sixteenth century that the catacombs were not excavated by the Christians, but that they found them already dug and turned them to their own use, but Professor Armellini, in his work on the Roman Catacombs, combats with solid argument this opinion, and demonstrates that, granted that this fact were true of one cemetery, it certainly does not apply to the rest.

And now comes the question, natural enough, how could the Christians, constantly persecuted and harassed through the first three centuries of the Church, excavate such immense cemeteries and bury there the blessed remains of the Christians and martyrs. De Rossi answers this question thus: Although the Roman laws allowed no tolerance or peace to the Christian religion, nevertheless, by force of a common law due to the natural reverence for the places of the dead, the cemeteries, no matter

to what sect or religion they belonged, were always considered inviolable, and the ground or earth in which the dead were buried was by that very fact considered sacred, and most severe penalties were sanctioned against those who dared to violate the burying-places of the dead, punishing this crime even by banishment. Not only that soil was considered sacred where the body of the dead was placed, or above which was raised the sepulchral monument, but all that tract of ground surrounding it, which the founder of the sepulchre considered annexed to it. Hence we find sepulchral areas 2400 feet long and 2000 wide.

Since, therefore, these areas around the tomb enjoyed the privilege of inviolability, it is easily understood that the catacombs and Christian cemeteries could be excavated with security in the private property of a Christian family, and that the dead Christians were sure of a quiet resting-place, protected by the laws of the same government in death which had allowed them no rest while living. This we learn from a law of Marcus Aurelius, who decreed that all bodies who had received "just burial," that is, been consigned to the earth, could not be disturbed in their repose. Therefore, it is not difficult to see how the Christians of the early ages dug this city of the dead even during the times of the fiercest persecution.

When, in the third century, the multitude of the faithful increased to great numbers, the private sepulchres were no longer sufficient to contain the dead, and it was necessary to enlarge them. It was in precisely this time, as de Rossi observes, that a great number of burial associations were formed, allowed by the law to possess places of sepulchre; and the Christian Church, though pro-

scribed by law, could nevertheless legally form such an association. It was then that the pagans were enraged to see this privilege accorded to the Church, which, like any other burial society, was allowed to possess her public cemeteries, and there in secret offer solemn prayers for the repose of the faithful departed. Again and again they attempted to deprive the Christians of this legal right, but the law always sustained them, and the Christian Church, under the guise of a funeral association, enjoyed the privileges accorded to any other corporation of the pagans, and so, as Allard writes, the Church in the third century found herself in a double and contradictory situation. As a religion she was illegal and punishable ; as an association she was licit and free ; in the same way that St. Paul asserted his rights as a Roman citizen and insisted on their being respected, though as a Christian he was put to death.

The Christian sepulchres which belonged to a private family, or to an association, were composed of three principal parts: the monumentum, the area, and the crypt. The monumentum was the visible part, the sign or index of the burial-place ; the area was the tract of ground which was considered a part of the cemetery ; the crypt was the subterranean room or chamber, in the walls of which were cut the niches which received the bodies ; and these niches were called Columbaria, because they looked like dovecots. Frequently the whole sepulchre was called the monumentum from its principal and visible part.

The question has been asked, why are the catacombs always found outside the walls of the city. The answer is that, by the Roman law, burial within the city limits was prohibited, and the Christians naturally obeyed this

law. However, the distance of the cemetery from the city wall was never great, in order that they might have less difficulty in transporting thither the bodies of the Martyrs, and that by their proximity they might serve as convenient places of meeting. The cemeteries which we find more than two or three miles beyond the city did not belong, properly speaking, to the Roman Christians, but to the little settlements of the faithful scattered through the Campagna. The ancient documents and especially the itineraries give us the precise number of the Roman cemeteries, and the greater number of them correspond to the number of the ancient titles of the parishes of the city, which in the third century numbered 25 or 26. Of these we may here only notice four of the greater catacombs, those of Callistus, Priscilla, the Ostrian, and the Vatican.

One of the first great cemeteries legally established by the Roman Church is that which is commonly called the cemetery of Callistus on the Appian Way near the Basilica of St. Sebastian. In the Philosophoumena, we read that Pope Zephyrinus, toward the year 197, gave to Callistus, one of his deacons, the care and administration of this cemetery, hence called the cemetery of Callistus. This catacomb, as modern archæologists prove, is the combination of many smaller cemeteries, namely of the crypt of Lucina, a matron of apostolic times, of the Caecilii, of St. Soter, and finally of the cemetery of the apologists.

In the crypt of the Cecilian family was buried the glorious Virgin, St. Cecilia of that family. The Popes of the third century, from Zephyrinus to Miltiades, were buried there together with other bishops and personages and Martyrs, and among these the acolyte St. Tarcisius.

Pope St. Damasus has left us a beautiful eulogy on this glorious martyr, which illustrates the story of the Martyrs, of the Holy Eucharist there consecrated, of the rite of carrying it to the absent, of the violence of the pagans against the faithful, and of the discipline of the secret.

This cemetery of Callistus can with justice be called a museum of sacred archæology and the summary of the ecclesiastical history of the first centuries of the Church and of the various rites and observances which were practiced by the early Christians. There are still found images of the saints, illustrating the truth of the veneration of holy persons by the Church; the symbols of Baptism and the Eucharist; frescoes illustrating the veneration of the Blessed Virgin, the primacy of St. Peter, the resurrection of Lazarus, the story of Jonah; inscriptions of St. Damasus which illustrate the questions of the fallen; the sepulchres of many popes, among others, Anterus, Fabianus, Luctus, Eutychianus, and many other monuments which incontestably prove, as if by living witnesses, the story of Christ, the Gospel and the truth which the Church believes to-day, as it was believed when those images, monuments and inscriptions were first placed on the walls of the catacombs.

The cemetery of Priscilla is situated on the Via Salaria, and is so named from the Priscilla the mother of Pudens, contemporary of the Apostles, who was there buried. Here also were the tombs of Prudentiana and Praxedis; and of Prisca and Aquila, named by St. Paul and St. Luke in the Acts, and here also was laid the body of St. Justin the Apologist, with a multitude of unknown martyrs who perished in the days of Diocletian. Here afterwards, too, in the days of peace, were buried Sylvester, Liberius, Siricius, and Vigilius, popes.

This cemetery of Priscilla is connected with the cemetery Novella, whose historical origin was first revealed by the distinguished professor of the University of Paris, Duchesne, in his studies on the Liber Pontificalis. This Necropolis is excavated in two stories, in both of which we trace the vestiges of a remote antiquity. Nearly all the sepulchres of this cemetery are dissimilar to those of the other catacombs. Inscriptions are painted in ink. The language used is generally Greek, the text most simple, being for the most part merely the name of the defunct, with the apostolic salutation Pax tecum, or simply Pax. For example, the sepulchre of the virgin and martyr, St. Philomena, discovered in 1802, was decorated with the following inscription: *Pax tecum Philomena.*

It is also a specialty of this cemetery that herein is most frequently found the name Petrus, and this frequent repetition, as de Rossi observes, demonstrates the relations which the apostle had with the family of Pudens, buried in this cemetery.

Among the beautiful pictures which we here admire is that of the Blessed Virgin, with the infant Jesus at her breast, the star over her head, and a prophet with a scroll in hand opposite to her. In another place is represented the Adoration of the Magi, and a scene of the Passion of Christ; and in another still is depicted St. Peter, who receives the new law from the Hands of Christ, represented as sitting upon the world as the King of the universe.

Among the inscriptions most important is one attributed to Pope Liberius, well known up to the end of the seventh century, then lost, and re-discovered by de Rossi in the imperial library of St. Petersburg, and repre-

sented also by Duchesne in his Liber Pontificalis. This splendid collection of monuments and inscriptions make this cemetery of Priscilla one of the most important of all the catacombs.

The Ostrian cemetery, however, is of no less value, especially on account of the knowledge it brings us of the Prince of Apostles. The origin of this cemetery on Via Nomentana, dates to the epoch of the first visit of the apostle to Rome. Up to within a few years it was believed to be a branch of the cemetery of St. Agnes; this, however, is proved to be false. It is a distinct and independent cemetery, and has no connection with that of St. Agnes. The ancient ecclesiastical documents have preserved to us the various names by which this cemetery was called; among others are those of "greater," "*ad nymphas*," "*ad capream*," and finally "*Ostrianum*"; and this last name we know was a corruption of the name of Ostorius, one of the most ancient Roman families of the first centuries of the empire.

That St. Peter administered here the Sacrament of Baptism, we gather from the ancient monuments of the Roman cemeteries, where the Ostrian catacombs are called the cemetery of St. Peter's font; and in the Acts of the Martyrs, Maurus and Papirius, under Diocletian, we read that their bodies were buried "on the Via Nomentanum, in the place called *ad nymphas*, where Peter baptized." We find the same testimony in the Acts of Liberius, in which, speaking of this same cemetery, he says: "the place where the apostle Peter administered baptism." Though these Acts are apocryphal, it cannot be supposed that their compiler invented a fact already well known in the Roman tradition; besides, recent discoveries amply prove this tradition to be true.

In the days of St. Gregory the Great, here was venerated a chair of St. Peter, preserved in this necropolis with great honor, and before which lamps were kept burning constantly, as was the custom of that time with all the more noteworthy relics; and indeed some drops of the oil used in the lamps were collected in a phial from the tomb of Theodolinda. This phial is now preserved in the treasury of Monza, and upon the papyrus attached to it are written these words: "Sedes ubi prius sedit sanctus Petrus," and in the Index of oils is registered this one: "Oleum de sede ubi prius sedit sanctus Petrus." This would seem to indicate that there were two different chairs of the Apostle, and indeed two different feasts of this chair were celebrated, — that of the Ostrian chair was celebrated the eighteenth of January, that of the Vatican chair the twenty-second of February.

The most notable relics of this cemetery are the epitaphs which are easily proved to be contemporaneous to the time of the Apostles. A crypt, discovered by Bosio and re-discovered again in 1876 by Professor Armellini, has the form of a little church. Here in an inscription much worn by time, and of which there remain but a few words, we read the names of St. Emerentiana and St. Agnes; and still is seen the column on which was placed the little basin filled with oil — the lamp which burned before the chair of St. Peter, preserved formerly in this little church.

It is impossible to describe minutely all the pictures of this cemetery. The most celebrated of these is a representation of the Blessed Virgin with the head veiled, and her little Son at her bosom; in another place is depicted the scene of the Magi led by the star. Again,

still plainly visible from the walls of this cemetery is the picture of the resurrection of Lazarus, the symbols of the Eucharist, the ichthus, and the monogram of Christ. Here, too, is represented the Prince of the Apostles, St. Peter, as a second Moses drawing water from the arid rock by the touch of his rod or staff.

Next in importance comes the cemetery of the Vatican. This is located in the valley which extended between the Tiber and the Janiculum hill. This region was called the Vatican, either because the pagan prophets there gave forth the oracles and their responses, or from the Etruscan divinity named Vaticanus, who was said to preside over the first wailings of all infants. St. Augustine accepts this second etymology of the word as we learn from his City of God, (book iv, chap. viii).

In this place were the gardens of Caius Cæsar, and it was here that Nero put to death the innocent Christians accused by him of setting fire to the city of Rome. It is not, therefore, strange that the Christians established here a vast necropolis, and archæological discoveries have proved that the apostle St. Peter was buried in this place.

The Vatican cemetery was not constructed of subterranean passages and catacombs ; they were only a series of burial fields above ground, marked in some way by slabs or monuments. To these memorials it is evident that Caius, a priest of the Roman Church, alludes when he writes to Procul the Montanist: "I can point out to you the plainly visible trophies of the Apostles, for if you wander through the Vatican region or along the Ostrian way, you will find there the memorials of those who, by preaching and authority, established the Roman church."

As we learn from the Liber Pontificalis, it was Pope

Anacletus who constructed the monument or tomb of St. Peter. This is called in that book *memoria apostoli*, which in the epigraphic language signifies a burial chamber.

Near the tomb of St. Peter was established the burial-place of the popes; and Severanus narrates that when, under Urban VIII, the Confessional of St. Peter was reconstructed, several bodies were discovered in separate sarcophagi vested in pontifical garb; and though no names marked their tombs, it was believed to be most probable that they were the bodies of the ten holy pontiffs who immediately succeeded St. Peter in the See of Rome; for in that same place was found a tablet marked with the inscription St. Linus. These bodies were allowed to remain undisturbed in that same place.

Torrigius was an eye-witness of this discovery. In the ancient martyrologies we read that St. Linus was buried "juxta corpus beati Petri in Vaticano," "near the body of blessed Peter in the Vatican cemetery."

This burial-place would have furnished us with most valuable testimony of apostolic times, but it was destroyed to make room for the basilica of Constantine, and so we lost forever this collection of archæological treasures.

These four catacombs just mentioned and briefly described are among the principal of the Roman catacombs, of which, in round numbers, there are about fifty. It is plain that we cannot linger further upon a more detailed account of individual cemeteries, but rather we must draw some conclusions from their general study.

They served in times of persecution as places of meeting, of prayer, and of worship. Here the Christians came to pray over the graves of their dead, especially on the

anniversaries of their death. Here the martyrs were honored by special rites, and over their tombs, the Holy Sacrifice was offered up. Doubtless in times of persecution they served to some as a momentary refuge, but it is utterly groundless to suppose that the Christians lived in the catacombs; and if we read at times that such a Pontiff was called forth to death from his hiding in the catacombs, we must generally understand it in the sense of the writer, namely, that he was discovered in the houses or oratories built upon the ground above the cemetery, and not in the underground burial-place itself; though we do know that Pope Sixtus II, surprised by the pagans during the holy functions, was decapitated upon his own episcopal chair, which was bathed with his blood; and at another time, a great number of Christians gathered in the cemeteries of the Salarian Way, were suddenly discovered and put to death. But this, it must be remembered, was while they were gathered for divine worship, not while living in the catacombs.

The graves of the martyrs are recognized by the presence inside the sepulchre of glass vases, and frequently added to the name upon the slab marking the tomb, is inscribed the palm, the sign of martyrdom, or even the word martyr.

The glasses which we find affixed to the external walls of the tomb are not of the same significance, but were used to contain balsams and fragrant liquids with which the body during sepulture was sprinkled. The first kind of vase we find during persecutions; the last in the times of peace; thus at once is established a sign between the martyr who lived in troublous times, and the Christian who was buried here in times of quiet to the Church.

The pictures which we find in the catacombs can be

divided into three distinct periods of time and art. The first period begins with that of excavation, and extends along through the end of the first till the end of the fourth century. The catacombs must be considered not only as the cradle of faith, but of Christian art. The second period extends from the epoch of peace under Constantine, when these sepulchres were changed into venerated sanctuaries, and when the enigma and mystery visible in the art of the first period flowered into a freer and franker representation of the subject. The third period may be called the period of decadence; this was the Byzantine epoch, during which, in the ninth century, the cemeteries were completely abandoned. Hence by the knowledge of the manner and style characteristic of these three periods, it can be known with certainty at what time the fresco was painted.

The most ancient pictures of the catacombs reflect all the indications of classicism; in the elegance of style, the simplicity of conception, and beauty of decoration, reminding us of the frescoes of Pompeii and of the baths of Titus.

The subjects are always sacred and religious, but the style of treatment is much the same, and the decoration even similar to the pictures of pagan painters of the same epoch. Among the pictures of the catacombs we discover a set system of symbols: the anchor, symbol of hope, is constantly met with, painted upon the walls, and cut upon the tablets. The fish, the accepted symbol of Christ, is one of the oldest symbols of the tombs; the dove, the symbol of the Christian soul, is another of these. The fish, coupled with the representation of bread, veils the mystery of the Eucharist; while a fountain signifies the sacrament of baptism. A bird with the olive branch in

its beak signifies the passage to Paradise of the Christian soul; the lamb signifies one of the flock of Christ, and the horse alludes to our terrestrial wanderings; the ship expresses the voyage of life, and the lighthouse, shedding its light from afar, represents divine grace.

The most common allegory taught by the representations of the catacombs is that of the wandering sheep and the Good Shepherd. Among the most interesting frescoes of the catacombs are those which represent Bible scenes, illustrative of an interpretation characteristic of the new Church. Thus, Noah's ark is represented as the Church, Moses is represented as striking the rock, but underneath the figure is written Petrus. In some places we see representations of liturgical scenes, such as the administration of Baptism and the consecration of the Eucharist, as well as a scene of holy ordination. The rarity of these is accounted for by the existence of the discipline, of the secret and the reticence of the Christians with regard to the sacred mysteries.

Nothing can be more certain than that the images of Christ, the Blessed Virgin, and the Saints were revered by the earliest Christians. We see constantly the figure of our Lord seated in the midst of His Apostles, receiving from them their homage and adoration.

In all these pictures St. Peter is placed on the right and next to Christ. Frequent, indeed, is the representation of the Blessed Virgin met with in the tombs and chapels of the catacombs, and from the style and representation is most manifest the honor in which she was held and the dignity accorded to her by the primitive Church. She is depicted there as seated upon a throne holding the Infant Jesus to her breast; or erect upon her feet, her arms extended in the act of prayer and intercession.

Again she is seated before the Magi, who come to offer gifts to her Divine Son. All these, by their style and composition, are easily traced to the first three centuries. Later, we find other representations in the Byzantine style. The covering, pose, and drapery are different, but the symbolism representing her position in the new faith is always the same.

From these pictures, too, of priests and pontiffs we gather the style of vestment used in the celebration of the sacred mysteries. From the inscriptions, too, which still remain legible and clear, we learn various indications of the character of the early faith. For example, take this one from the tomb of Basilla: "Domina Basilla commendamus tibi Crescentinum et Micinam filiam nostram." Is it not plain from this that the doctrine of invocation of saints was practiced in the primitive Church? And here is another from another tomb: "Spiritum tuum Deus refrigeret." What is this but prayers for the dead?

Upon the tomb of some is the word designating their office, and from these we gather that the orders existing in the early Church were precisely the same as those of the present day.

From one simple inscription is gathered the doctrine of the Divinity of Christ: "In Deo Domino Christo," "In Christ the Lord God." Most frequent is allusion made to the Holy Spirit, the Trinity, and the Unity of God; and the doctrine of the resurrection is also taught by the epitaphs of the catacombs. Then, too, we learn the worldly condition of the Christians of that time. It is plain from proofs which these cemeteries furnish that not only slaves, servants, domestics, and people of low condition were among the faithful professors of Christ-

ianity, but men and women of the highest dignity and social position, even of senatorial rank and blood relationship to the Emperors.

Therefore, to draw to a close this conference upon the Catacombs, we may remark that in confirmation of what history already knows of the Church's condition and character in the earliest times, these burial-places of the dead have become the strongest possible witnesses. As day by day their study progresses, bringing to light more and more the richness and fullness of the records so providentially conserved to us in these hidden treasuries, brighter and more potent must ever shine the true story of the Church's origin, condition, and present and constant apostolicity; so that any one who enters these tombs with an unbiased mind, open to conviction by scientific proof after he has wandered amid the burial places of those who, centuries ago, shed their blood for the faith; after he has stood in the corridors where our forefathers walked in fear, yet confidence; after standing within these sacred underground chapels, at whose altars priests and pontiffs offered up the Holy Sacrifice; after reading inscriptions which tell the truths they believed, and gazing upon the pictures which illustrate the doctrines and practices of their faith, he must finally be convinced that, aside from the conditions which arise from the diversity of circumstances, in all else the Catholic Church of 1895 is identical in belief, in practice, in ritual, in government, with the Church of the first, second, and third centuries. Brief as this conference is, attempting merely to indicate in simplest outline the story of the origin and use of the Christian catacombs, and the value of the testimony they afford, in confirmation of historical documents, in tracing the doc-

trines and practices of the Church, and the customs and life of the early Christians, it may suffice to open up a subject which, to the student, will surely prove a field of wonderful attractiveness and interest. If I may hope to have aroused an increased desire to know more of this comparatively recent science of Christian archæology, my feeble efforts will have reaped ample fruit. In the works of John Baptist de Rossi, Prof. Armellini, and Messrs. Brownlow and Northcote, will be found a very mine of valuable information regarding the most important and most recent discoveries in this branch of knowledge, which daily grows to vaster proportions and is constantly attracting more respectful and universal consideration.

And so I beg to finish this series of conferences which has led us from the cradle at Bethlehem through the streets of Jerusalem, the paths and by-ways of Judea, and along the banks of the sea of Galilee, into the garden of Gethsemane, up to the summit of Calvary, where for a while we rested under the shadow of the Cross. Thence, with the messengers of the new Gospel, we hastened along the huge thoroughfares that led to foreign lands and strange nations, arriving at last with the Prince of the Apostles in the very city of the Imperial Cæsars. One by one, we have witnessed the Apostles giving testimony of the faith by their blood; we have seen the proud rulers of the earth lifting aloft their mighty voice and drawing the cruel sword against the converts to the Church, until all the world was filled with the cry of the Martyrs and the protests of apologists. Through three long centuries we have followed the spread of the Gospel, drawing to its sweet yoke in the face of unspeakable terrors men of every class and

nation, until the very household of the Cæsars was filled with the confessors of Christ; who, not permitted to offer in the light of day the homage of their hearts and souls to Christ, their God, undaunted in times of bitterest persecution, gathered amid the tombs in the very bowels of the earth to hear the voice of His ministers speaking in His Name, to offer up the Sacrifice of the Mass, and receive from the hand of the Christian priest and bishop the Bread of Life, their strength and consolation in all afflictions. At last a happier day arrives when a Christian Emperor sits upon the imperial throne; when from its hiding places the Church is summoned forth to triumph and honor. This is the sunshine which finally comes to brighten the period of gloom through which we have just passed. With the first streaks of dawn, tingeing the horizon with its rays of gold, and before our eyes the Cross of Constantine glittering in the clear sky above us, we say good-by to the story of this first sad period of the Church's life to greet the coming of a better day.

SUPREMACY OF THE POPE[1]

When over four hundred years ago, the humble daughter of a Tuscan wool-dyer crossed the Apennines, and undertook a long and perilous journey to Avignon, which was destined to bring such blessings to the Holy See and the whole Church, she little dreamed that generations then unborn would hold her name sacred. She could hardly then conceive that her words and writings in defense of a sacred principle would be to future ages a helmet and a shield in the defense of Christ's Kingdom on earth. Least of all did she imagine that in a land then undiscovered, in the midst of a people yet unborn, temples should be erected and dedicated under her invocation to the "Greater Glory of God."

To those who believe that nothing happens by chance, there is a meaning in the naming of this sacred temple. It is not for nothing that St. Catherine is chosen as its patron and protector. Each saint of the Church shines with a particular lustre. Each is a type of a special virtue, and as such is proposed as a model for imitation to the Faithful. Our saint, the woman of Siena, stands for a virtue never more needed, more imperiled than to-day: devotion to the Holy See, loyalty to Christ's Vicar on earth.

Two causes are at work to weaken that Catholic spirit which lies at the very base of our faith — the spirit of individualism without and a false liberalism within. The

[1] Delivered at dedication of St. Catherine's Church, Charlestown, Mass., Oct. 20, 1895.

first rejects all spiritual authority beyond self; the second, yielding to the first, seeks to minimize the truth.

Outside the Church the Papacy is attacked as an encroachment on individual freedom: within the pale the weak ones of the faith are too willing to accept a false position; and too often misrepresent the plain doctrine of their Church.

Nothing could be more dangerous than such a proceeding. Truth may never be sacrificed to false compromise. The reason of our devotion to the Holy See is based upon the very corner stone of our faith: the Supremacy of St. Peter. On that the Church was built; it can never be yielded nor explained away. Rightly understood it attracts by the very strength of its position. Weakly minimized it calls only for contempt. To-day the cry for unity goes up all over the world. Earnest, spiritual-minded people of all beliefs are tired of this perpetual dividing and sub-dividing of Christendom.

Are they beginning really to understand the doctrine of Christ in that appeal to His Father to make His disciples one in the unity of faith? Half the remedy of a disease is a correct diagnosis. It is a good sign when men see the evils of dismemberment, and long to come together in religious reunion. There is and can be only one way to effect true unity: and that is to grasp and hold firm the principle of unity; and what is that? St. Catherine speaks to-day through the ages of dissension and unhappy separation — The Chair of Peter, the throne of the Fisherman, Papal Supremacy. Permit me therefore to-day to dwell upon the simple enunciation of this doctrine.

It would be impossible in so short a time as may be now permitted to develop fully the proofs which make

for its establishment. Suffice it then to indicate them, and thus summarily to point out this foundation and force. What then do Catholics mean when they speak of the Supremacy of the Pope? and why is its acceptance considered the only safeguard of religious unity?

By Papal Supremacy we mean that in things spiritual, the Bishop of Rome as successor of St. Peter, possesses authority and jurisdiction over the entire Church, so as to constitute its visible Head, and the Vicegerent of Christ on earth.

This proposition involves two distinct ideas: the first is that the Holy See is the centre of religious unity. The second is that it is the fountain of spiritual authority. This, and this alone, is what constitutes Papal Supremacy. As the centre of unity the Pope binds together all the members of Christ's family. As the source of authority he alone imparts either directly or indirectly all spiritual jurisdiction. He is the chief shepherd, all others from the lowliest to the highest are subject to his spiritual sway. I am not unconscious of the awful claim this doctrine makes upon mankind. I am not unmindful of the endless mistakes and misapprehensions of which it is the subject. Yet there it stands. It cannot be ignored. Whether we like it, or not; think it reasonable, or not; is nothing to the matter. Divine truth depends not for its being upon man's understanding or volition. Its existence is absolute. The question for us is simply, Is it so? If God has revealed it there it rests, though the heavens fall. "Heaven and earth shall pass away; but my word shall not pass away."

It is worth while therefore to study the value of this claim; to determine its relation to Christ's teaching. Let us first examine the probability or reasonableness of it,

and we may then seek to discover the fact, as it is revealed by Holy Writ.

And first: it must be evident that the Church of Christ, according to all demands of reason, must be one. There can be only one true Church; and that true church must always teach the same truth. No reasoning man can doubt such a plain proposition. Truth is but a vision of God's essence as He reveals it. But God is always the same; so therefore must truth be unchanging. In Heaven, the blessed see God as He is. So they know all truth; we see God as in a glass, darkly; so we know only what He has chosen to reveal. But what we know, though only in part, nevertheless, is fixed, settled, unalterable. It will be no less true, when we enjoy the Beatific Vision, that God is Three-in-One, than it is now. We shall see the truth more clearly, but it will be the very same truth. It follows plainly and clearly from this that God's Church must always back the same doctrines; and *per consequens* its members must always believe the same. Now, let me ask, is it natural for men to think alike? The contrary fact is a proverb — *Quot homines tot sententiae;* every man has his own opinion, is a dictum in every language. Now, what can be plainer than this: that if God be one, and God to be known, must reveal Himself to man, then there can be but one Divine Revelation, and this eternally and consistently true. So much, reason demands.

It only remains to ask: "Is there such a Divine Revelation?" As Christians, we believe there is. And if there be, it surely, in accordance with God's infinite love and wisdom, must be safeguarded against possible loss and error. Let us see what our Divine Lord, through His Church and sacred Scriptures, teaches concerning this.

Let us first search the Holy Gospels, to which all orthodox Christians, at every age of the Church, have attached an unique importance as witnessing to the principles of the Faith.

Now there are three distinct types which Christ constantly employs to represent His Church: a house, a kingdom, a sheep-fold. We must bear in mind that in the language He used, the mode of speaking was by parables; and naturally He would accommodate Himself to the language and manner of speech of His hearers. He chose to make known to them His doctrines, not in the philosophic language of the schools, but in their own homely and imaginative mode of expression. But the ideas will be no less clear, the purport no less evident.

Now, under each of these three types He teaches most unmistakably the establishment of a principle of Church unity, and a spiritual supremacy repeatedly and ultimately embodied in one individual, St. Peter.

Open the Sacred Book at the sixteenth chapter of St. Matthew, and we read that Christ, in the presence of His apostles, upon Peter's bold confession of faith — "Thou art the Christ, the Son of the Living God," replies, — "And I say unto thee, thou art Peter (i. e. a rock) and upon this rock, I will build My Church; and the gates of Hell shall not prevail against it."

Here the figure is of an edifice representing the Church, and Simon's name is changed to Peter, that is, a rock; and this rock is to be the very foundation of His Church. Can there be any question as to the significance of these words? But lest there should be, and Christ by His divine foresight knew there would, He insists upon renewing under another figure the same commission and

election, and he continues, changing now the allegory from a house to a Kingdom: "And I will give unto thee the keys of the Kingdom of Heaven." In the language of those times there was only one meaning for that phrase. It was understood in only one sense. We meet the expression frequently in other places: it expresses only one idea, to confer jurisdiction, supreme authority. And to what extent? On this point Christ also leaves no room for doubt. It is to be universal, and coextensive, and identical with His own. He goes on: "*Whatsoever* thou shalt bind on earth shall be bound also in Heaven; and whatsoever thou shalt loose on earth shall be loosed also in Heaven." Unless we deny all meaning to human speech, unless we blasphemously assert that Christ promised and did not fulfill, we must of necessity see here the most manifest possible proof, that the Divine Architect rests the unity and solidity of His Church on the foundation of Peter; that the King of Heaven gave to Peter supreme jurisdiction over His subjects, the members of His spiritual Kingdom on earth. Either St. Peter is, after Christ, the centre of authority and unity, or the words of Holy Writ are meaningless and misleading.

But this is not all. Christ often calls His followers a flock, the sheep of which know Him as He knows them. What is to become of the sheep when the Shepherd has left them? Christ Himself indicates that. After His Resurrection He appears to His apostles and again in their presence, under the tenderest figure of all, confers upon St. Peter the supreme spiritual power He had promised him before His Death. After exacting from him a triple profession of love (to atone for his three denials) He solemnly charges him: "Feed my lambs"; "Feed my

sheep." "Feed," that is, tend, keep, guard, guide. Exercise the full office of a shepherd for My sheep.

Here is the completion of the promise, the pledge redeemed, the word fulfilled. Henceforth, the sheep need not stray; the voice of Peter will lead them through rich pastures and by running waters. At the sight of the wolf of error, his crook will be raised in defense. When the sky of confusion and doubt lowers, he will be watchful and diligent to keep them within the shelter of the fold.

The primacy of St. Peter is therefore by Right Divine. It was not conferred by the consent of bishops. It was not the effect of ecclesiastical growth. It was established by Christ as a part of the organization of the Church. It was conferred upon a particular Apostle for the guardianship of the whole Church. As long as the Church lasts — indeed, the farther it grows from the times of Christ — the more it will need that guardianship and protection. The powers and privileges granted to the Prince of the Apostles will not die with him, but must be transmitted to his successors in the See he founded, and ruled till death. That See is Rome. All history proclaims that fact. The traditions and records of antiquity; the writings of the ancient Fathers, the definitions and decrees of all the councils; the consent of every fair historian of whatever creed make this an undeniable certainty. In the person of the Bishop of Rome therefore the Universal Church of all lands and all times recognizes St. Peter's lawful heir, who by his title of Pope, is proclaimed the Father of all Christendom, the universal Pastor, the Vicar of Jesus Christ.

But the very purpose of this gift of jurisdiction and authority to Peter is that he, and his successors, may

guard from error the Faith, and maintain it inviolate. Therefore it is that Christ bids him when he is converted confirm his brethren, and promises that against the Church founded on him "the gates of Hell" — the powers of error — shall not prevail.

Behold then the only key to Christian unity. For centuries all Christendom was one: one in the same belief, one in the same communion, one in the same obedience. The Christian of England and the Christian of France and the Christian of Italy and the German Christian were brothers, professing the one faith and called by the name of Catholics. Now look out upon the religious world, and see the endless variety of beliefs and names of an endless variety of sects. It is no longer the Church *in* England, but the Church *of* England; no longer the Catholic Church but the Lutheran Church; thus by their very appellation confessing dismemberment, and schism.

And how did this come to pass? History is before you, read it. Partly it was from greed; partly from various scandals and misdoings of those in high places; partly because Kings and rulers, jealous of a power that is purely spiritual, decreed that henceforth their voice and not the voice of Peter should determine controversies in their lands; adopting the principle of a heathen philosophy "*cujus regio, illius et religio*," making the civil ruler the spiritual as well. From that evil day there has been no peace. Brothers have become as strangers. The seamless garment of Christ is rent in a thousand pieces. The children of the house are outcast, the sheep of the flock scattered. Yet even to-day the Chair of Peter holds its place.

Even to-day the voice of Peter's successor, bowed down with years, is sounding to the ends of the world, to the

east and to the west, calling the wanderers back, bidding the stray sheep return. Men declared they would have liberty of thought, and they have found only doubt and confusion and despair. They began by rejecting authoritative teaching for private interpretation of the Sacred Book, and they are ending by rejecting the book itself.

Where will it all end? God alone can tell. But one need not be a prophet nor a prophet's son to foresee that one or the other of two things must come: either the steps which led them three centuries ago away from unity must be retraced, or the work of disintegration must go on until nothing is left but a rationalistic morality with self-interest as motive, and religion dwindle to a calculating philanthropy and a theory of psychology.

The chief obstacle to that return is pride of intellect. They who stand on the pedestal of individualism refuse to see in an aged priest the oracle of God. Had they lived then, would they have recognized God Himself in the helpless Babe of Bethlehem? It was this same Babe who afterwards said, "Except ye become as little children ye cannot enter the Kingdom of Heaven." The simplicity of Christ of which the Apostle spake is always an offense to the proud and self-sufficient.

Meanwhile we must be loyal. We have no fear of Peter's Successor, for we know that his power is *purely* spiritual. We trace the story of the Papacy in the past and see a record so glorious that nothing else is comparable to it, — the one See in all Christendom that has come down from the very beginning with undiminished influence. Whether a sovereign or an impoverished exile, Rome's Bishop holds always the first place. His voice has ever the same steadiness; the dome of St. Peter's is the greatest sounding-board in the world; it carries the voice

of St. Peter to the uttermost limits of the earth. All classes, all conditions of men, must recognize in the See of Rome a power that even in human affairs has always been exercised for the benefit of humanity. As a monarchy, it is the oldest dynasty in Christendom, and so must appeal to Kings and princes; yet the humblest have been raised to its mighty throne, and so it appeals to the people. Earthly rulers must admit that by its conservatism it is the stoutest prop of good government; and the ruled, too, no less must see that it is the sternest opponent of tyranny and misrule. It is always on the side of justice and demands its administration between man and man "without respect of persons." Wealth is no crime, and lack of it no recommendation *per se*. It is happy when possessed of its temporal possessions, when Divine Providence concedes them; but when deprived of them, it shows itself superbly superior to and utterly independent of them. It holds tenaciously to the human wisdom that centuries have brought it; yet it is never effete, and ever surprises men by the progressive attitude it assumes toward new ideas; in a word, it is all things to all men, as St. Paul says he was, if by any means she may save; it is unique in all the world, yet it is truly universal to all nations.

This is that Divine Institution, which calls by the voice of Catherine for our spiritual allegiance to-day. This is the solution of the discord and the disunion which has been the curse of three centuries. History has brought its records to the light of day; and as fold after fold of the ignorance, the petty jealousies, the misconceptions, the false suspicions of ages, that hang like a pall covering its glory, are unrolled, it stands forth by the light of investigation in all the fullness of its beneficent

influence. Daily it becomes clearer and more patent that no merely human power could so preserve it through ages of discord, opposition, and hate but the power and providence of Him who promised that the powers of darkness, the gates of Hell, should not prevail against it, nor the Church which rests upon it.

Among all the variations and endless change in creeds and formulas of belief, what church is it which ever clings to the same immutable faith? what religious body is it which pursues the even tenor of its changeless way amid the myriad forms of worship that daily shift their standard? One day the world is filled with the fame of a new leader and the noise of men rushing to his rostrum; but it is the noise of unrest and ephemeral energy that to-morrow sinks back again to apathy and disappointment. The eternal forces move noiselessly and surely. The great orb of day steals up to the horizon, and not the slightest murmur breaks the stillness of the dawn; but the flush of light it brings creeps unheard over the sleeping earth, and in the quiet opening of the buds, the silent growing of the herbs, the opening eyelids of waking humanity, the awful power is manifested that thrills the earth to life. God and nature work in silence.

The storm with its rattle and clatter is abnormal; it only indicates irregular conditions. The really strong move steadily; they are sure of their power and of results. So is it with the bark of Peter, with the pilot at the helm. It moves with the ease and steadiness and regularity which comes of conscious security. The ocean of the ages is too vast not to expect an occasional mist, an iceberg in the way, or a tempest even; but the ship is staunch, and the pilot knows the way. "Why do ye fear, O ye of little faith?" He who stilled the storm is power-

ful even now, and when winds and waves have spent their idle force, peace will reign again, — peace, the reign of love and grace, the happy end of strife, the fruit of perfect unity.

Beloved brethren, this is St. Catherine's message to you to-day. You have reared a beautiful temple to her name for God's glory ; but you will honor her still more by learning this lesson she teaches. May this house of prayer be to you a pledge of God's love for you, and St. Catherine's protection. Cherish well the faith, which is your richest inheritance, and when you enter here to pray for your own needs and necessities forget not him who stands guard over truth, Christ's Vicar on earth, the visible head of the Church.

BLESSING OF SHRINE OF SACRED HEART[1]

SCARCELY had I set my foot upon my native soil after many years of residence in Rome than I was requested by the Reverend Superintendent of the Working Boys' Home to assist at the dedication of this beautiful statue and its blessing by His Grace, our beloved Archbishop. I knew that for months after my arrival there would be little time for aught else than urgent affairs of my new charge, and yet such is the power of old friendship that I then and there determined that I would be present on that occasion. The affection we had for each other in college days, consecrated, I might say, by very close and holy relations in the American College in Rome, where together we studied, prayed, and prepared ourselves for Sacred Orders which we received from the same consecrated hands, has only been made stronger and more enduring, by the accomplishment, under his direction, of the work singularly blessed by God, approved by his bishop, and gratifying to all.

No one but he who is engaged in a work like this can understand what moments, hours, and days of anxiety come in the accomplishment of such labors to darken the horizon of hope. No one more than he appreciates the word, which, while it approves, encourages. And certainly this is my prime motive in lending to-day my poor voice and presence as friend and prelate in company with the revered chief of this province on this occasion.

[1] Newton Highlands, Oct. 4, 1901.

Well may you raise within the precincts of this Industrial School this blessed statue of the Sacred Heart. It could have no more fitting place to rest. Here let it stand as a mark and a sign of your gratitude and devotion. Here, within sight of the children learning to toil patiently in life's battle let this image be raised of Him who in His youth learned from St. Joseph in the school of Nazareth to labor for the bread which labor sanctifies, and to wait for God's time which brings the rest which labor alone earns.

Certainly it must be evident that this work is both especially consecrated and especially pleasing to the Heart of our Lord; for from the beginning until now this holy enterprise has progressed under His special care. The month of June is especially dedicated to honor the Sacred Heart of Jesus. In that month the first beginnings of this great work of caring for the working boy were instituted, the first of June, 1883. In June of 1886 the Home on Bennet Street was opened. In June of 1891 ground was broken for the erection of this Industrial School; and in June of 1896 it was solemnly dedicated. At the very beginning the work was placed under the protection of the Sacred Heart and the Union of the Sacred Heart was formed to further its interests. Well, therefore, may this Institute raise as its monument of thanksgiving this beautiful statue which stands with outstretched arms still imploring God's benediction and at the same time protecting beneath its shadow the children and teachers of this Industrial School.

Man in his distress naturally turns for aid to the greatest and strongest. He searches the earth for such, he runs in his hour of peril and want to those great ones of the world who by their position, influence, and power are

capable of assisting him. In the face of grand and difficult enterprises he feels within himself an utter incapacity to achieve them. He must seek without the strength which he lacks within. In his dreadful anxiety to succeed, self-reliance often fails and he flies to those who can give strength to his weakness. At the doors of the great he knocks faint-hearted, waiting a response which very often comes not. At the gates of the powerful ones of the world he stands, sometimes a suppliant in vain. The world is busy with its own. The great have their own cares and even the powerful cannot do all. And when at last he finds the earth deaf to his cry he storms the gates of Heaven for an answer, and fortunately for the weak ones of the world, fortunately for the distressed and all in need, the door of God's house is never closed and the gates of Heaven are always open. Then at last are we convinced that the smiles and promises of the world are only smiles and that after all, whatever friends we may have, and with all they can do, there is only one true friend — He who hath said: "Suffer little children to come unto me," and "Come to me all ye who labor and are heavy laden and I will refresh you."

But these words, so full of consolation to those who understood them, grew feebler and feebler through the ages as men's hearts grew colder and had almost forgotten the consoling invitation of Christ to a weary world, until again moved by His compassion for the multitude He appeared before a humble nun of France to repeat to her the same words which centuries before He had pronounced during His mortal life among men. There, in that convent home, began the great movement which since then has spread throughout the Christian world, recalling to men's minds and hearts the love, the tender-

ness, the pity which has ever stirred the Heart of Christ for His children and which by its influence has wrought within the Church miracles of grace and beneficence by teaching men God's love of humanity. "Learn of Me," says Christ, "for I am meek and humble of heart." Through Christ's Heart therefore our hearts are to learn. Not by intelligence alone is God to be served and humanity saved, not by mere knowledge of science and revelation, not by the pride of intellect which rouses pride of heart, but by the affection of the heart, the tenderness of the will, the pity and compassion of the soul is God's kingdom to be gained.

They who strive to be like Him are not asked to imitate the superiority of His mind; thank God, the rude and ignorant and unlettered are not outside the pale of His kingdom. The qualities not of head but of heart are what make us children of God. The knowledge of God's law is secondary to the doing it. Not he who knows what God is, is to be saved, but he who does God's will in this age of false pride of intellect, when mere knowledge is exalted beyond its proper place of honor, when the learned claim undue supremacy, when religion is considered to be a school of philosophy and the idea of the Church is reduced to learned disputation, the Catholic Church sounds again the warning that not intelligence but love is the mark of God's own children, not knowledge but devotion makes the Christian character, not philosophy but prayer constitutes our attitude towards eternity. In this spirit she presents before the world for reflection, study, and imitation, not the brain of Christ, perfect as it undoubtedly was, but Christ's bleeding Heart, crowned with the thorns of suffering and aflame with the fire of ardent love. It was worthy of the

pagans of old to offer their libations to Mars the victor in wars, or to raise monuments to the god of knowledge. They worshiped power, victory, and learning as the only things worthy of thought and ambition. The pagans of our day under other names have fashioned for themselves their gods of greatness and science. But this is not the Christian's God; he bows before God's power and omniscience it is true, but in the loving humanity of Jesus Christ, God-made-man, whose power is manifest in kindly deeds and whose knowledge is shown most divine when most human, he sees His Divinity all powerful but all merciful, all knowing but simplicity itself. In the Sacred Heart of God's Son he finds perfect refuge and peace, the consolation and sympathy which naught else has ever proffered to humanity. With this type of divinity before our eyes for imitation, the type not only of knowledge and learning, of science and power, but of love of man for man, of tender deeds of charity, of kindly acts of mercy and beneficence, the world has been re-made and wherever this type has been carried by the preaching of God's minister and by the teaching of the Church of Christ the only true ideal of Christian education is ever to be found.

The education of the man for his place in life, and the education of every part that constitutes the whole man for every phase of this life, and for an eternity for which he was created, the greatest school of life, has ever been the Church, for she is the divinely appointed teacher of all humanity. To go forth and teach all nations was the command of Christ to the Apostles, the twelve great professors in the greatest university that has ever been established in the history of the world.

Life is but a preparation for eternity — that must be

the first principle of every human school. That must be the major in every syllogism framed to form a conclusion pointing to the training of mankind. It is so old, it sounds so commonplace, this tremendous axiom of life, but it is nevertheless the very foundation stone of existence, like air and water, the very commonest of the elements, which at the same time remain forever the most absolutely essential. The Church knows this truth and its value, and on that firm and solid basis solves every difficulty of human life. Therefore, she says whatever unfits a man for eternity unfits him for life. Therefore also whatever engenders in man any power which, in the smallest degree, imperils eternity must be eliminated from life.

She knows by that divine knowledge which human wisdom often despises at its peril, that every man born into this world has a very distinct place in it assigned to him by a Divine Providence which fits perfectly and in the minutest detail his means to accomplish the end. Therefore she has ever held and ever taught that every man is happiest in this life, and better fitted for eternity, in that distinct and very particular station which by God's Providence he is destined to occupy. This being her creed and philosophy she is not allured or deceived by false views of the demagogues who would foolishly persuade men that every position in life is equally attainable by all, and that the duty of the lowliest is to achieve the highest place. This may be flattering to a vain and material view of human life; but the Church sees clear and knows better than the fanciful dreamer and flattering deceiver of the people. She says to each, be what you can be best, not what your foolish vanity and false ambition would allure to; and in doing best

what is at your hand you best fit yourself for whatever may come next in the order of God's plans for you. The desire, foolish and simple, of subverting this principle, is the cause of untold woe in the world. An inordinate desire of all to be first, produces disorder, for order means a well established progression of first to last. Anarchy, which is only the Greek for disorder, has its chief root in the desire of the subject to be king, with the conclusion so dreadfully manifest that when each one would be king a king must die; and this conclusion, though it has its most manifest evidence in the occasional outrage which throws the world into horror and grief is, though in a smaller degree, wherever it is prevalent, always the bitter cause of disorder, discontent and unhappiness.

Again we repeat, there is only one true school of life, the Church, whose teachings have ever proclaimed this simple but sublime principle, "Each one in his place and all under God." In this sublime economy there must naturally be diverse places according to the necessities and adornments of life in its full sense. There must be the brain to think and the hand to do and the feet to carry. Life means all three; society needs all three. A man paralyzed from the head down can never act, however much he may think or will, and the man who acts without thought or will is a machine and not a man. Human society is like a human being, it must have its brain to think and its hands to do. The Church is the very heart of society, which pumps the vivifying red blood of God's grace into brain and hand, and unites both brain and hand in the act which both together must perform. She would not change each into the other, but recognizing in each a distinct and necessary organ she combines the life of both into perfect harmony. From this true

philosophy of hers she applies her principles to the varied phases of life. She knows that of the great mass of humanity, labor is a duty; for others, thought. She sees that whereas there is only one brain, there are two hands and ten divisions of those hands; the multitude work, the very few think, and knowing that this is no mere misfortune of humanity, but a divinely organized plan, she guides the thinker and blesses the worker. Labor, she teaches her children, is no curse, but one of the greatest blessings that God has vouchsafed to humanity.

She trains the children of the people not to despise but to love it; to be content and do it well, for such was Christ's own attitude towards labor and the laborer. In the face of accusations that she is not progressive, that she holds the people back in discouraging knowledge, she pitifully smiles at her accusers and bids them in justice examine the results of her system, the outcome of wide experience, of centuries of trial, and bids them compare it with their theories built upon a false scheme of life, fostered at an enormous expense and found wanting in the bitter end. For it relieves none of the evils for which it was devised, and produces very often more unhappiness and failure than its promoters care to admit, though nowadays, even without their admission, the results are well known.

The Church has ever loved the people with a truly noble maternal affection, but she has never stooped to deceive them with adulation, or to lead them astray with flattery. She pictures no millennium which can never exist and she gives them no fancy, but reality, as the basis of their lives. She knows that in the eternal plans which God's love has made for them, temporally and eternally, labor, holy devoted labor, is a happy necessity for the

vast majority; and not the labor of the brain, but manual labor. In the face of this knowledge of the urgent needs of life, she has not beguiled her children into foolish dreams of an existence to them impossible, but has girded them with courage and strength and virtue for real life, in which they must be ready to serve as well as to be served, according to the station of life which is theirs, not by misfortune or ill luck, or even by what the world calls chance, but by the designs of God for their best eternal welfare. Where her voice has been heeded and obeyed, the laborer has never been ashamed of his labor, nor the artisan of his trade. He values the dignity of his life, humble though it be, beyond fine garments, and his apron, according to this noble ideal, is no stigma, but the badge of his honorable order — the order of holy, honest labor, the order of those who are especially invited to the table of Christ's banquet: "Come all ye who labor, and I will refresh you."

Examine what the Church has done; note also what fine theorizers have failed to accomplish, and then you will understand the difference of effect as well as of method. I do not care to pronounce judgment now upon the Old World custom where every father claims his son as apprentice to his own trade, and where the occupation of sire descends to his children from generation to generation; though no one who has seen such conditions as they exist at their best can deny that these men are as happy, at least, as those who live where other ideals prevail. But I do hold that an immeasurable harm is done by the system that teaches the youth to despise his father's hands hardened by honest toil; and where a false and foolish pride forces many a youth, who, as an intelligent artisan, would be a happy and useful member of

society, into a sphere or profession for which he has no natural aptitude or ability. The result too often is a false life of empty hope in a field already crowded, where the vain folly of a life of artificiality, straining to be what he is not, is repaid by daily discontent and unhappiness. As between the old system, conservative, and unflattering, but sound and real, and those airy flights of the modern educator, who makes the substance of life dependent upon an academic degree, and would educate every cook to be a chemist, and every wood-carver a botanist, I think no one can hesitate who understands human life.

Every specialist is naturally one-sided, and every mere educator is a specialist in his cause. For many years modern civilization has abandoned itself to the mercy of the educator. Life has been forgotten in mere learning, and now at last sensible men are awakening to the fact that if all the world is to be a college, there would be no one left to till the ground, to build the railroads, to minister to humanity those various needs which even the most educated community cannot eliminate and which can only be provided by work and workers. After pursuing fanciful theories which are being proved false by their results, they are now at last beginning to realize their deception, and slowly to return to the position which we have always maintained. They have found at last that in the history of nations, our own included, not the bookworm with his theories, but the man of sufficient knowledge of his place, is the man who has achieved real success in his life, lofty or lowly; not the man enervated by overstudy, and with brain befogged by theorizing, but the man with knowledge enough to help him, and with industry, labor, and that practical good sense

and judgment which overtraining only warps, but which work strengthens, is the type of man who more than any other builds up a nation's prosperity and solidity. We are not, remember, belittling the value of knowledge, we do not wish, as we never have wished, to impede the desire for learning in every branch and in every field which can bring science and truth to the cognizance of man.

Life will always have need of the scholar and the philosopher, and learning will ever be the best guide to a refined and cultivated existence; but while we recognize learning as good, we realize that the pursuit of it to any very great degree is a luxury, a luxury to be cultivated in all its branches by those within whose sphere it naturally lies, a luxury to be accepted and utilized by those whom God has placed in a position to enjoy it, or by those whom a noble impulse inspires to achieve it, who feel in themselves the unmistakable sense that their life is to be rather of the brain than of the hand. Such a man may with courage and confidence exchange the apron for the gown; but our thesis is only meant to prove that life is more than learning and that labor as well as learning constitutes life. That is the meaning of the trade school, the object of which is to train the hand as well as the brain and the heart in the knowledge which may make every man happy and content according to his station. Book learning and trade learning must go hand in hand as brothers, in happy agreement which brings about mutual respect, and prevents mutual misunderstanding.

This is no new theory, though the modern educator, tired of failure, will have us believe so; he forgets that the trade school has been in existence for centuries

under the supervision and guidance of the Church's influence in the old Catholic countries. For more than two centuries old San Michele has turned out excellent sculptors, wood carvers, architects and builders, silkweavers, potters and lacemakers; and San Michele of Rome is only one of the numberless schools of its kind, which, for many centuries, have done their work in this line noiselessly but effectually, while the modern educator had, to exploit his own theory, left the whole world of practical manual training undeveloped.

And so this admirable school of St. John's, though very new, is also very old, for it is the legitimate successor and child of the great, noble, practical system of education which the Church, loving the people, has fostered among the people and which, under the influence of the Church, now as heretofore, is producing the very best practical results in the training not of the brain alone, but of the brain to think and the hand to do and the heart to feel the sweet influences of God's love which blesses and sanctifies both thought and action, both labor and learning. Here under the patronage and protection of the Church, guarded and hallowed by the love of the Sacred Heart, this Institute is bound to grow and flourish and prosper as another proof of the good sense, the true philosophy and philanthropy of God's Church. Well may they be encouraged in their work who are devoting their lives and their energies to this sacred cause — one which brings happiness to the individual; for work makes men happy, and does service to the country, in the education of useful citizens. Blessed are they who, since they cannot give their time or their labor, give out of their generosity the money and the means to sustain and further it. For they may well be

assured that in the broad field of Christian charity which calls for help and sympathy, there is no better work than this. And they may well assure themselves that under these influences, they are aiding in the great project, which, while training the youth in honest and skillful labor, is preparing profitable citizens for the nation and strong sons for the citizenship of Heaven.

To you, dear children, who are profiting by the extended advantages here offered to you, I would say one word only in conclusion. When, by the training of this school in head and hand and heart, by study, labor, and religion you at last leave it to begin the work of life, remember, to the Church, the author, the founder, the protector, and supporter of this school, you owe the very best thing you can ever have, your preparation, serious, solid and practical for your future life. By that Church's care for you, you have obtained the very best guarantee for your success, which must rest afterwards with yourselves, with energy and industry and honesty taught you here as only the Church can teach them. Go forth and work, happy in the station in which God has placed you, content to labor as Christ labored, hopeful of prosperity, striving for the final success — Eternal Life.

THE TWO TEMPLES

PREACHED AT THE DEDICATION OF ST. PETER'S CHURCH, LOWELL, MASS., MAY 10, 1903.

The law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones.

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

The fear of the Lord is holy, enduring for ever and ever; the judgments of the Lord are true, justified in themselves.

More to be desired than gold and many precious stones; and sweeter than honey and the honeycomb.

For thy servant keepeth them, and in keeping them there is a great reward. — PSALM xviii, 8–12.

As one walks through the streets of this city and lifts his eyes to this notable eminence, he cannot fail to note the two massive edifices that stand here face to face, as if in alliance and mutual concord. He will behold upon this noble church the symbol of man's Redemption; he will recognize in the other building the symbol of the civil law. The one lifts high before the eyes of men the sign of their salvation: the other holds up the scales of even-handed justice. It is not without meaning that these two great temples of law, which is the keystone of all that is excellent and permanent in human life, stand here so close together and on the same eminence; the one of the eternal law of love and forgiveness and the other of the temporal law of justice and the common good.

We know what religion is and whence it comes; we know that its decrees emanate from the Creator of all

things and that all men are bound to hear and heed them under pain of God's eternal displeasure. We realize that the New Law promulgated by Him who died for us on the Cross has everywhere among men its accredited representatives who speak by God's authority and appointment, consecrated by His word and sacrament; that the Supreme Pontiff is the true successor of St. Peter upon whom Christ founded His Church; that the Bishops throughout the world are the legitimate successors of those Apostles whom the Lord Himself chose, and that the priests are their representatives duly ordained and commissioned to preach and execute the law of God. This law of God is a body of divinely revealed truths which have received universal promulgation; they are the words of God spoken to men; and this great church is the temple of that law. It contains His Eucharistic Presence, and we kneel here and pray because the ground on which we tread is holy and this is in very truth the "house of God and the gate of heaven."

But what is this other law whose stately edifice rises up before us? Where is the guaranty and secret of its power? From whom do its executives and representatives derive their authority? Is it the naked embodiment of the people's wish; entirely the creation of man's brain and the product of his will; or are not the sources of the civil law higher and greater and more worthy of man's respect and obedience? Can it be that the law of the land is nothing but a human institution for the security and well-being of the community; or does it not hold its ultimate right to rule and its authoritative prerogative of punishment and correction from the Universal Lawgiver? Are we to admit that the code of ordinances of which yonder court-house is the symbol and

exponent, stands alone and self-sufficient, claiming the first and strongest obedience of the people; or does it not need for the true fulfillment of its aim and existence the light and aid of the divine law, of which this church is the temple and monument?

We cannot answer these grave questions better than in the words of the Holy Father, who in his admirable Encyclical, "Immortale Dei," thus lays down the principle: "God has therefore divided the government of the human race between two powers: the ecclesiastical and the civil; the first presiding over divine and the second over human affairs. Each is in its own realm supreme. Each is contained within limits perfectly well defined and marked out in conformity with its nature and special end."

The statement of the case is plain. All law is from God; the divine law is the embodiment of His will in the domain of religion and the soul: the civil law is the embodiment of His will in the body politic and the external affairs of mankind; but human law can never hope for abiding respect and obedience to its decrees unless men know and obey the law of God. Therefore the presence of these two majestic structures here on the same height recalls to our minds the fact that the two systems of law which they represent respectively are both from God, the Author of all law, and hence rightly and fitly do they stand here together. Just as man is placed here on earth, not for his amusement or worldly profit, but for the fulfillment of an eternal destiny, so is man placed in society, not as a lawless agent, but as a member of an organized community, bound to observe the dictates of right reason, the decrees of justice and social equity enforced by the civil power. For human law is no mere agreement

between man and man, or a collection of individuals, to observe and enforce certain mutual rights and privileges. It is in its main lines the outcome of those eternal principles of justice and equity which God put into the heart of the first man He created.

It may not be so easy to see the bearing of this truth in the working out of the ordinary legislation by which the community is governed, and which has become so much a part of our daily life that it is to us as second nature. Let us take some eminent instances of the power of human law, some test case which will show how far its prerogative may trench upon the rights of the individual and yet be acting in perfect accord with established principles.

The most awful power in the hands of the State is its right to put a criminal to death. Where did the State obtain this right? Did man give it to the government? Did any group of individuals, however large, ever have the right to say whether or not another man should live or die? Did the State give life, that it should take it away again? Certainly not. When the government through its high tribunals pronounces the sentence of death, it acts as the minister and instrument of God, with His warrant, according to His decree promulgated for the protection and example of society. And by the same right that the State executes the criminal, it exacts obedience to all its decrees, speaking as the mouthpiece of a Higher Power, acting as the agent of the Ruler of the Universe.

Through the entire system of government executive authority and the courts of justice, through all the ramifications of human law, runs this fundamental principle of right and equity, which is not simply of man, but of

God. Hence there is a certain solemnity about civil power which its representatives feel in the performance of their more serious duties; a solemnity borne in upon them by the recognition of the fact, that while they are the judges of the people, they are in a higher sense judges acting for Him who rules all things. To quote again from the Encyclical, "Immortale Dei": "Therefore whatever in human life is in any manner sacred, whatever pertains to the salvation of souls and the worship of God, whether by its own nature or by reason of its end, is all in the realm and jurisdiction of the Church; but other things, which include the civil and political, are rightly subject to civil authority, since Jesus Christ has commanded: 'Render to Cæsar the things that are Cæsar's and to God the things that are God's.'"

Therefore man, always the creature of God, has two fatherlands, the celestial and the earthly one; to both he owes high and close allegiance, to his God and to his country, and through his country to his God. Just as man is made up of body and soul, with duties towards each, the visible, temporal one to the body, and the invisible, eternal one to the soul, so does man in his social relation owe obedience to the law of the land, and in his spiritual relation to the divine law. Of these two obediences, both so serious and far-reaching, these two edifices stand as the symbols. Both are lifted up before the eyes of men, both occupy a prominent place in the life of mankind; neither can be neglected or relegated to obscurity if we are to attain to our true spiritual and social growth. This church and that court-house stand forth indispensable, claiming the highest attention and respect of men.

Behold these two buildings here face to face; the one

clothed with the mysterious majesty of God, containing His Real Presence under the Eucharistic veil, the other invested with the dignity of the State. How awe-inspiring both, yet how diverse their powers! The one occupies men's minds in that strong and effective manner characteristic of an authority which can instantly enforce its decrees by external means; the other holds the obedience of its children by those ties which are stronger than death and mightier than armies, the bonds of faith and love which are knit into man's very soul and are part of his being. These two systems of law constitute for men the most momentous facts of their existence, the one of this world, an institution of time, the other of the celestial kingdom, an institution of eternity; the one concerning man in every detail of his social and political life, in all his external relations; the other concerning that higher and nobler part of man wherein he is like unto God, the soul.

It has already been stated that each of these two authorities, the civil and the ecclesiastical, is in its own realm supreme, that each has its own proper domain, and that there is no real reason why the supremacy of the one should interfere with or trench upon the prerogatives of the other. The civil law governs external actions, its power is of the body, it has to do with man as a member of the visible, external organization of society; for this it has developed and energized all the complicated machinery of court and statute; it is in position to inflict grave penalties on those who offend against it; its majesty and power loom large in the eyes of men; its sway is tremendous and far-reaching.

But that sway stops at the door of the soul. Human law cannot execute its decrees there. The State can

coerce a man, deprive him of liberty, manacle and fetter his limbs and cut him off from intercourse with his kind; it can in extreme cases take away his life; and by these means the State seeks to secure external tranquillity in the community and conformity with the existing statutes, but this is the limit of its jurisdiction and the extent of its sway. But man is man, an active, responsible agent, not by virtue of his body, but by virtue of his soul. The sources of good and evil in man individually and in society at large, are not on the surface, but hidden. The springs of action for good and ill, the intellect and will, are in the very nature of things out of the reach of mere external laws. The evil-doing that meets our eyes at every turn must have first been evil-thinking, and the evil-thinking proceeds from a mind that has been weaned away from the law of God or has chosen to defy it. Hence if evil-doing is to be checked, we must go, not merely to the external agencies of law and order whose duty it is to punish the committed crime, but into the mysterious recesses of man's soul from whose corruption and deformity all this harm comes forth.

Here lies the inherent defect, the essential weakness of all law which is merely human and external: that alone and unaided, it can never reach the source of the trouble; it can never get its surgeon's knife at the root of the disease; it can never control the reason of crime, the mind and heart of the criminal. As well may you attempt to cure a disease of the blood by bleeding, or check the growth of a malignant sore by external applications, as to effect a real reform in the body politic by unaided human law. Look around you over the face of mankind; observe the countless enormities that shock society; read of the myriad stories of crime with which

the press teems. These are but the external effects, the outcroppings of an evil that is within, of a wickedness that boils up from the corrupt human heart and the crime planned by the depraved human brain.

What are the means taken to check this evil — the police, the court of justice, the prison, the death-chair; these are outward, exterior institutions; they take cognizance of crime only when it comes forth as a menace to society. The root of the evil is invisible, a thing of the mind and the will. Shall we seek the reason for this outpouring of evil, for all that is horrible and revolting in the annals of the time, for the increase of crime and criminal classes in spite of all that a good code of law and vigilant executives can do? Shall we look for the cause of this awful canker that is eating its way through the body politic, for that progressive corruption which is sapping the foundations of family life, disrupting the community, nullifying every moral law; which is vastly more ominous than the known and classified species of crime, because so difficult of approach?

The laws of the land are many and comprehensive, the penalties of crime well known and severe, the prison an institution of every hamlet, the machinery of the law vast and delicate; all that the care and foresight of a diligent government can do for the checking of vice and the prevention and punishment of crime is being done. The courts of justice are ever crowded, the officers of the law always busy. It would seem that a power endowed with such tremendous prerogatives, invested with so much majesty in the eyes of the people, must be qualified to do its work well and thoroughly; and so it does within the compass of its activity. But it must be re-

membered that the law can take cognizance of evil doing only when the action or intention is established and proved, that the law is hemmed in and tied down by a multitude of checks lest its representatives become tyrannical, and that there is a vast amount of evil which does not come within the scope of the law and its executives; that there are multitudes of evil-doers whom the law cannot touch, because while violating the spirit, they keep within the letter; that the resources of the criminal are sometimes very large; and lastly, that among the rich, the cultured, those who by education and position are fitted to be the leaders in matters of a public and social nature, there is, as among the poor and ignorant, much evil-doing and defiance of morality which never sees the light at all, except when the extraordinary performances of some of its representatives focus upon them the eyes of the country and bring out their lives to the public gaze.

Certainly no sane thinker will attempt to sum up this momentous problem in an epigram or lay the responsibility upon any one class or any one line of thought or tendency. Fundamentally we know it is a revolt against God. It proceeds from a coldness of love and a decay of faith among high and low. The people no longer worship God in public as their ancestors were wont to do. Stand outside the doors of the churches on any Sunday, be it in the city or country districts, and if the church you are observing be not a Catholic one, the question will surely assert itself: Where do the people worship God? Where is their much-vaunted reverence for the Lord's Day, as their fathers loved to call it? Sum up the church attendance in any large city and take out of it the Catholic churches and you will find that the per-

centage of church-goers to the entire population is ridiculously small. The duty of public worship no longer urges very many of the people, just as the language of the Bible is daily becoming more unfamiliar among a race whose fathers knew it as their one book.

But other influences are lending force and strength to the evil that surrounds us. First among these would I place that awful scourge of divorce which is making family life, the kernel of the State, a farce; which is weakening good morals and good citizenship where they ought to gather strength, at the fireside; which is giving encouragement to laxity of life and dissatisfaction with the conditions of existence by rendering the holiest and most momentous of human relations nothing but a passing and temporary union, the sport and toy of desire and whimsical attraction.

Next comes a system of education, which, while excellent in its way, is a half-measure and one-sided; because while it develops and sharpens the mind of the child, it neglects to give that religious instruction, that moral upbuilding which is indispensable for the formation of character and good citizenship.

Last comes the skepticism, the infidelity and materialism of many who should be the natural leaders of their countrymen and who give a bad example which is the more quickly followed that its exponents are so prominent and respectable. All these baneful influences aggravate and intensify the contrast between wealth and poverty, which is in itself a situation full of menace and foreboding.

When human law seeks to cope with crime on its own ground and grapple with it alone, it is attempting a task beyond its powers: for victory in that fate-

ful conflict it needs the influence and aid of the law of God. For much of the evil in prevailing conditions human governments have themselves to blame. It is the nature of every organization to exaggerate its own importance and to magnify its office. We see that in some countries the State has attempted to be all in all to society and to push religion into the background and make it the subservient tool of the secular power. This bad tendency has not been without its effect upon society. The evil-doer comes gladly to persuade himself that the only power he has to reckon with is the civil law, and to its circumvention he bends all his resources and his cunning. Take out of the heart of the evilly-disposed the fear of God; take away from his mind the recognition of an eternal accountability, and you set loose upon society a wild animal endowed with human intelligence and the beast's ferocity.

In those countries where the aggrandizement of the State has elbowed the Church out of her rightful place, the evil results of this disturbance of proper order and established system are but too evident; for in such cases the State not only checks the activity of that holy and salutary influence which alone can turn man's heart to abiding good, but the government attempts to do a work for which it is not fitted and which it can never hope to perform adequately. Pope Leo XIII in his Encyclical, "Sapientiæ Christianæ," on the duties of Christian Citizens, has told in prophetic words the logical result of this encroachment of the material upon the spiritual. After stating that the great calamities which have come upon the Church in modern times are in themselves a proof of the weakening and corruption of faith, the Sovereign Pontiff goes on to say: "No one can tell what

a multitude of men, by reason of these things, are exposed to eternal perdition; but States and Empires themselves cannot long remain unscathed. For the ruin of Christian institutions and customs drags down with these inevitably the foundations of society itself. For the security of public peace and order force alone is left. But force unaided by religion is weak indeed and far more apt to engender slavery than obedience, and it contains within itself the germs of momentous disturbances."

Therefore, for the good of the human race, both temporal and eternal, these two temples of the law must stand together in truth and action as they do in material form, in proximity and alliance. To the civil as to the divine law has been entrusted a weighty responsibility for man and society, and both must work together if society is to come to the height of spiritual and earthly achievement.

Divine law and human law are both from God, and there is a certain division of power over the human race between them; but they command the obedience of individuals in ways most different. Civil law of necessity must be inflexible and stern. As the Apostle says: "The ruler beareth not the sword in vain." For an institution designed to secure the peace of the community against lawless action there must be severity and force, and all the more that the State must rely upon visible, external agencies to effect its purpose. For the evil-doer there is something awe-inspiring and quieting about the law and its ministers. He knows that each representative is a part of a great system, and that each one has the entire system behind him. Thus we may see a single officer of the law control many unruly people, because

they all realize that in him is represented the majesty of the State.

Everything connected with the administration of justice is of a character to impress men with its vast reserve power. The court is not a place for clemency but for justice. There sits the judge whose duty it is to interpret the law, and the jury whose work it is to weigh the facts. On the facts and the law does the accused stand trial. It is all as undeviating and rigid as a problem in mathematics; and rightly so, for this is precisely the office of the State, to see that exact justice is done. The moral effect of this atmosphere is one of the greatest safeguards of society, for the most powerful sentiment to move men is the sense of justice. This is the reason why the court is hedged round with a sacred character, and why its judges are selected with so much care: because men recognize that all this is for the strengthening of the bulwark of liberty and justice.

Such are the methods which the civil law has at its disposal for the maintenance of tranquillity and order in society. Behold now the infinitely more potent measures by which God through the Church reaches beyond the realm of human law into the depths of mind and soul, and by love effects what force or fear can never accomplish. When one enters here with guilt upon his soul, into this temple of the divine law, he enters the court of God. He sees before him neither judge nor jury, nor any accuser except his own conscience. He does not contemplate the prospect of bodily punishment; he enters and kneels at the tribunal of penance, a tribunal of mercy and forgiveness. His case is weighed by a representative of God who knows nothing of the one before him except this, that he has sinned and is repentant and

craves the forgiveness of God. About him is the stillness of God's house, near him is God's Eucharistic presence, over him hovers the grace of Christ's Redemption of mankind; and when the trial is over and the words of absolution are pronounced, the sinner rises and goes forth a new man, strong in God's pardon and secure in His love.

But the action of this divine law is by no means confined to the Sacrament of Penance; this has been mentioned first because it serves as an analogy and contrast with the working of human law, but in reality it is but a part of the manifold and world-wide system of saving power and grace in the hands of the Church. Think of the strength and protection, the power and sweetness to draw the weary, sin-worn heart, that lie hidden in Holy Communion, the communion of the creature with the Creator. Is there any more effectual way of inducing one to leave evil and cleave to good than this association under the most consoling auspices of man with his God?

The entire world, without as well as within the Church, is witness to the singular safeguard and mighty wall against disorder and social disruption that the Catholic religion has built up by casting about marriage a holiness, a sacramental strength and an indissolubility that render the family tie secure. Who except God can estimate the power for good of His word as preached from this altar, a word spoken into the hearts of the faithful by God's appointed servants? Who can estimate the blessing and the strength of this Holy Sacrifice of the Mass which is offered up here every day for the living and the dead; that sacrifice which brings down Heaven to earth and keeps God's law ever enshrined in our hearts?

Often when human law has vainly done its best to correct and reform the wayward, the Church in the person of her minister intervenes and in a few moments by the wonderful power of that grace which is given him from God the priest brings the wandering and evil heart back to the faith and prayer of childhood. Nor is this an occasional occurrence; it is going on all the time. Does the law of the land realize what a powerful ally, what a strong and vigilant friend it has in the representatives of the Church; does it realize how much its work is lightened by the faithful priest who watches and follows his children through all their wanderings and temptations as the good shepherd? Nor is it merely in the world and in the community in general that this beneficent working of the divine law goes on; in the very prisons and institutions of correction it is very well known and it has often been said that the influence of the priest is worth more for good order and correction than all the force that government can assemble.

The way of the transgressor is hard. The path of him who has once sinned against the civil law is a thorny one. A man who has been convicted and has served time in prison always finds it difficult to secure honest employment when he goes out among men again. Who wishes to receive or employ a shamed and discredited man? Where will he find a welcome? Who will stand between him and a repetition of his offense? The hardest and lowest law-breaker whom the world casts away from its doors fears not to come here to the Church of God; fears not to come to see the priest and tell his story, not in the confessional, but as to a friend. He knows he can always depend on the representative of God's law; he knows that in case of sickness or death the priest will come to

him as quickly as to the best of his children; he knows that, if it is possible at all, a priest will be at his death-bed to ease his dying hour. This is the secret of the Church's power over those who are impervious to every other influence, because her divinity is so clear to the worst and most unfortunate of her children, that if they have any spark of faith at all, they listen to her voice. For the Church never forgets, never abandons her children; she will, like the Good Shepherd, leave the ninety and nine and go after the lost sheep and bring it back to the Fold.

But these examples are among the criminal classes, and the labor of regeneration and encouragement that is always going on under the shadow of this cross is far wider in extent. Daily do torn hearts and hard-tried souls come here to the priest of God for some small consolation, some counsel and helping words. Many who in the multitude of their afflictions and their despair might otherwise be a menace to the community gain here a recognition of the merit of suffering patiently borne in the eyes of God and the hope of an eternal reward. Of the thousands who seek in the time of trouble the advice and help of the priest, few indeed are they who are not made by his counsel stronger and better as Christians and as members of society. We must not forget the numbers of those who are cursed with the vice of intemperance and who find here in the word and blessing of the priest a power and a defense against their temptation that they can find nowhere else.

All these works are outside and in addition to the ordinary administration of the Sacraments; they are the dynamic force of the divine law of love and forgiveness and mercy of which God's Church is the living exemplar.

Last among the great works of this law of God must we place the potent and lasting character-building that is going on in the parish schools everywhere; the two-fold inculcation of religious and secular instruction, the complete and well-ordered system of true education which develops the child, not merely as an intellectual machine, but side by side with worldly knowledge, influencing and correcting it, are unfolded those divine truths which are for the child's future, not only as a Christian but also as a citizen, the most precious possession in the world. Any one can see at a glance how strongly the Church feels her duty in this matter of education, since she maintains at her own expense thousands of these parish schools throughout the country, because she knows that it is not enough to give the young mind intellectual training and such principles of natural honor and uprightness as may be possible in a public school, but that the growing intelligence needs besides that lasting faith which strengthens, purifies, and glorifies mental excellence.

There is in every community a certain number of people who may be trusted generally to carry on civil offices with a degree of fitness and honesty. There is among the refined and fortunate element of society a certain honor and probity, inherited perhaps from God-fearing ancestors, not as a part of religion, but as part of the equipment of manhood. I do not say that you can trust this natural honor too far; that it can stand a prolonged strain of ambition and greed; but I recognize it as a factor for good and for what it is worth. But what of the countless thousands who lack all those things which have an elevating and refining influence on the mind and disposition, who are born and bred in poverty and toil, to whom the very sight of their more fortunate brothers may be

in itself a temptation to envy and dissatisfaction with life?

Since it is impossible to bring about a millennium, and since we must accept conditions as they are, the problem confronts us: How are these people, the immense majority, to be made to a degree content with their conditions? Can external force and fear accomplish this? How then are you to reconcile the majority with their lot in life, make them satisfied and even happy to live in continual toil and hardship; to see constantly the spectacle of surpassing wealth in which they will never have a share, and abounding prosperity whose waves never stir the stagnant waters of their existence. Where on earth will you find an influence which will make the poor peaceful and content, if it be not God's law, which makes men live by faith, and in truth recognize this world for what it really is, a passing show, whose sufferings and hardships "are not worthy to be compared to the glory to come."

The fact is plain for all who wish to see, that the poor who live by faith, who order their lives by the word of God taught here, who come here for grace and strength, whose refuge is the Tabernacle of the Lord, whose nourishment is Holy Communion, are always, not only the best of the Church's children, but also the best citizens.

The same truth is proved by the opposite. What element has the government most to fear, but those who have no belief in God, whose only hope is false joy and earthly pleasure, and who have none of these restraints and consolations of the Faith to support them. To them the ineffable presence of God is as nothing; they have never experienced the consolation of the tribunal of penance; they have never tasted the sweetness of Holy Communion; to them the cross lifted high above this

church speaks no word of consolation and strength; men whose hunger is for the things of this world, but have none of them and see others abounding; these, indeed, constitute the great danger and menace to the State and to society.

It is right that men should recognize that this church is in this community a power for good, the worth of which God alone can worthily appreciate; it is right that they should know that nowhere has yonder court-house a stronger ally and aid than in this temple of God; that day and night the representatives of this divine law are helping and strengthening the hand of the civil law and the government as no other agency in the community can do. And certain it is, too, that as long as the people are faithful to the law of God taught here, as long as they are observant of their duties towards God, as long as they are constant at Mass and Holy Communion, as long as they really live by their faith, the law of the land has in them an irrefragable strength, and the prosperity of this community is safe.

Human law must be inflexible and severe, holding even the scales of justice; but here in the sanctuary of the Lord are ever mercy and forgiveness. No sinner has sinned so often, no criminal is so vile, that these doors will not open to him and receive him in peace if he comes in true repentance; and while under human law, he must stand trial and undergo punishment if guilty, no matter what may be his sorrow, here he may always come and find forgiveness and rise up with his sins gone from him as a garment that is thrown away; rise up in the sight of God a clean and regenerated man. And even the poor unfortunate going forth from those doors of justice to the place of punishment for evil done against the law,

may lift his eyes to the cross that gleams upon this spire and know that it represents to him a mercy that fails not and a forgiveness that is deep as God's love; that He who was lifted up on the Cross that He might draw men up to Him, died to save sinners and ever waits for them here.

That temple of human law is a symbol of the power of the State, the law of justice, a law of this world. This temple in which we worship to-day is a symbol of the eternal law, the law of God, of that justice and mercy that will see no end but will endure for ever and ever.

May they both stand upon this eminence to be always two monitors to all those who pass beneath their shadow, of God's eternal justice and Christ's unending love; and while the one directs the people in the ways of human right, so may the other point ever to man's eternal destiny.

AD CLERUM

PASTORAL LETTER — PENTECOST, 1903

WILLIAM, by the Grace of God and of the Apostolic See, Bishop of Portland, to the reverend Clergy of Our Diocese, Health and Benediction.

When Christ founded His Church and gave to the Apostles His mandate, He gave them a commission truly Catholic: "Go, teach all nations." He gave them a work which was to continue in them and in their lawful successors until the end of time: "Behold, I am with you all days even to the consummation of the world."

When Christ had accomplished the work for which He came among men and had ascended into heaven, the Holy Ghost, as the Lord had promised, descended on Whitsunday upon the Apostles in form of tongues of fire.

"And when the days of the pentecost were accomplished, they were altogether in one place:

"And suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

"And there appeared to them parted tongues as it were of fire, and it sat upon every one of them:

"And they were filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak.

"Now there were dwelling in Jerusalem, Jews, devout men out of every nation under heaven.

"And when this was noised abroad, the multitude came

together, and were confounded in mind, because that every man heard them speak in his own tongue.

"And they were all amazed and wondered, saying: Behold are not all these, that speak, Galileans:

"And how have we heard, every man in our own tongue wherein we were born?

"Parthians and Medes and Elamites, and the inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia.

"Phrygia and Pamphilia, Egypt and the parts of Libya about Cyrene, and strangers of Rome.

"Jews also and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God."

Thus on the day of Pentecost was the work of the Church to every nation begun; thus were the Apostles prepared by the Holy Ghost to begin that universal preaching of the Gospel which is to continue by the Church of God to the end of time; thus did the Holy Spirit confirm and witness the truly Catholic quality of the Church of God, that it was no church of the Jews or people of Palestine, but was a church for all the world, for all the nations, and was in the strength of God and His grace to preach the Gospel to every creature, that the precious souls of men for whom Christ died might come into the possession of that eternal blessedness which He promised. From the very beginning was the Church distinguished by that mark which is one of her greatest glories: that she is Catholic, not only in name, but in action and truth.

This was externally one of the most wonderful characteristics of the New Law, that it was not, like the Old Law, to be proclaimed to any one chosen people exclu-

sively, but was a Gospel of salvation unto all mankind. St. Paul says in the first Epistle to the Corinthians, v, 13 : " For in one Spirit were we all baptised into one body, whether Jews or Gentiles, whether bond or free." So the Church, rising above racial and social differences, unites all men of whatever race and nation in her universal unity, because she recognizes in them all, as God recognizes, their immortal souls made in the image and likeness of God.

It has ever been the characteristic of the Church, that while she wisely observed and respected national differences, she has always kept clearly before the eyes of men, that she is of no particular nation or race, but is spiritual in her sovereignty as she is universal in her jurisdiction and her care ; that she is not concerned with the territorial limitations of human government, but with the world-wide salvation of souls. And so true is this, that in a very real sense to a Catholic the whole world is home ; for everywhere he recognizes in the representatives of the Church the lineaments of his great Mother ; everywhere he has the right to go up to his Father's House and receive sacramental consolation and partake of that banquet in which the Lord gives Himself as the spiritual sustenance of mankind. " The earth is the Lord's and the fulness thereof." The temples of the Lord are all His and they are all open to all His children, whatever tongue they speak and from whatever land they come.

It has ever been the spirit of the Church, as God's representative, to ask of him who comes seeking her aid and grace, naught of his racial affiliations or of the manner of his speech, but simply this : if he believes in the Holy Catholic Church and her doctrine.

Here in this new land this emphatically Catholic quality of the Church's charity and zeal ought to be made especially manifest. For this is no nation of homogeneous people welded together by centuries of war and territorial environment, but an international amalgam of every nation under the sun, which has been and is being made into a strong and new type of mankind and citizenship here. It is given to no one of the old lands over sea to say of America, "She is ours and on her is our stamp for always," for each nation in its own time and in its own way has had or is having its part in the development of her national character. The upbuilding of a great nation is the work of centuries and not the outcome of a few score years, and we are living in the mere beginning of this work.

The fathers of us all have come from the old lands and races across the ocean, drawn hither by the hope and expectation of better life-conditions and wider personal liberty, or driven hither by oppression at home. When we contemplate the almost miraculous growth of the Catholic Church in this land within the last century, when we reflect on her numerous hierarchy, the thousands of her priests in the sacred ministry here, her countless churches, schools, and institutions, we may well be amazed at the work which the children of the Faith have been able to accomplish in so short a time. Whether we revert to the numbers of those of different nations who have come here and become Americans and who have contributed to bring about in the providence of God this noble result, the Germans, the French, and the Irish, we have in the accomplished fact abundant fruit for thanksgiving and abundant human glory for all, without seeking to weigh and measure the

credit due to each. This stupendous growth has been due in very great measure to immigration. The varying conditions of prosperity and want in several European countries have contributed to swell or lessen the numbers of their children who left them for the New World. In years past the majority of the new-comers were from Ireland, Germany, and Canada. The latest statistics of immigration show that those countries are now sending us relatively few.

We stand facing a new era; thousands who are now coming from the Old World are coming from Italy, Austria-Hungary, and the Orient. These strangers come here and they find, in certain quarters what our own fathers experienced in their time not so very long ago, a certain aloofness and hesitation to accept as brothers these men of unfamiliar customs and foreign speech. Some of them are lacking in a measure that cultivation and education which is the attendant of prosperity; they come lacking these things because of unfortunate conditions in their own lands, for it is a well-established fact that migration from prosperous lands is relatively small.

Our duty in this crisis is plain. These are all our brethren and children of the Church. If they are unfortunate and needy, they are on this account the more deserving of that maternal care which the Catholic Church gives to all her little ones. We have but to recall our own beginnings and the antipathy which our ancestors had to conquer or live down to be moved to do unto these new strangers even as we would the dwellers here of past time had done unto our fathers. The Catholic Church is of no nation but of all nations, and her charity is as the charity of God. We must in a Christian and Apostolic spirit take up the work imposed by these new

conditions and provide for these brethren of the Faith whose souls are very precious in God's sight and whose need is great.

Many of these strangers speak a language foreign to our ears. We may not always be able to communicate with them in their tongue, but there is a universal language which the priest of God above all others should know, the language of Christian kindness. It is much certainly that the language of the Church liturgy is, significant of her Catholicity, everywhere the same, and its meaning as familiar to the dweller on the other side of the world as it is to the Church's children here; that her services are everywhere the same and the administration of the sacraments identical.

But this is not sufficient. As provision has been made in times past for numbers of Catholics who came here from other countries knowing little of any language except their own, so now we must make provision for the large numbers of Italian, Polish, and Oriental immigrants, and if the conditions of their residence are such that a resident clergyman cannot easily be placed among them, measures are to be taken to obtain the aid of missionaries who understand the language of the nationalities in question, and who will, from time to time, come to them to hear confessions and administer the Sacraments.

We therefore ask the rectors of the various parishes of the diocese to send in statistics of the number of Italians, Poles, and Catholics from the Orient residing within the confines of their parishes; and in case the number of these in certain places is so small as not to require the services of a special missionary, such cases are to be referred to the Bishop, who will see to it that priests are obtained to make a tour of the parishes where

the nationalities mentioned are represented and to give them the consolations of religion.

It would be indeed highly culpable were we lacking in zeal or tepid in our duty toward these children of the Faith who by an accident of immigration have become part of our flock, while those not of the Faith, if indeed not openly hostile to it, never lose an opportunity of razing to the ground in these souls what has been the fruit of generations of belief, or if they do not succeed in undermining their faith, at least sow tares and thistles where only good seed should be scattered. It is very well known that in the large centres there is going on a determined effort on the part of non-Catholic propagandists aided by all the advantages of money to wean these poor children of the Faith from their Christian inheritance. We have therefore a double reason for missionary activity. We therefore enjoin on all pastors the duty of attending conscientiously to this matter and of providing for the spiritual wants of the various immigrants mentioned in the manner already pointed out.

We ought not to be surprised if these strangers hold aloof from the Church and are diffident about presenting themselves to her ministers. Often their very poverty is the cause of this, as well as the fact that their ignorance of our customs is even deeper than our ignorance of theirs. Many of them are like children away from home for the first time, and they cannot be expected immediately to get over the tradition of social caste which has existed among them at home and prevents their understanding at first the conditions which prevail in our democracy.

Besides this, another reason that may in a measure account for their remaining away from the offices of the

Church is their utter lack of knowledge of the different methods which prevail here for the maintenance of the Church. In Catholic Europe all that pertains to religious worship and the maintenance of the clergy is provided either by the State out of the common tax or by foundations made centuries ago by the generosity of pious benefactors. The poor were always the recipients; they received gratis of the fruits of the generosity of others. Here, on the contrary, all is different. The work of the Church is supported by the spontaneous offerings of the faithful.

Without entering into discussion of the merits of these different conditions, and with no intention of instituting comparisons, we are still convinced that whatever advantages derive from the older conditions, our method has this to say for itself: that the giving of each to each, the priest of his spiritual ministrations to the people, and the people a share of the fruits of their labors to the priest, contributes largely to keep in close touch priest and people alike, making each know the other better; and the interchange of possessions does much, as it always does, for cementing the bonds of charity and strengthening mutual affection and mutual confidence.

But however we may be convinced of the value of our system of church maintenance, it must be remembered that to these strangers it is all new. Doubtless it must at first be difficult for them to understand; but experience has taught that when our methods are patiently explained and not too rigidly enforced at the start, these new-comers will of themselves, like others before them, gradually and spontaneously grow into doing their duty in all this. The greatest care must be exercised lest an unnecessarily harsh rebuke repel from the doors of

the church those who have a right, common to all Catholics, to enter if they will. Patient teaching and kind persuasion will be found in this, as in all matters, to reap finally the most copious and satisfactory results.

We therefore recommend to all Rectors of the Diocese of Portland, and to all priests in care of souls under our jurisdiction, in the spirit of the day of Pentecost, an Apostolic solicitude and a Catholic charity towards all these new-coming brethren of the Faith who have taken up residence in the various parishes.

May the grace of the Holy Ghost, the Spirit of truth, the Comforter, quicken in your hearts an Apostolic zeal to fulfill by your efforts His eternal designs for the salvation of all the children of the Faith in the parishes under your care.

✠ WILLIAM,
Bishop of Portland.

Given at Portland on the feast of Pentecost,
May 31, 1903.

EULOGY DELIVERED AT THE PONTIFICAL MASS OF REQUIEM FOR LEO XIII[1]

"Ecce Sacerdos magnus, qui in diebus suis placuit Deo, et inventus est justus."

"Behold the high priest who in his day was pleasing to God and was found just."

It is rare indeed that all the world mourns. So varied are the interests of the nations, so different are the ideals of men, that not unfrequently the cause of grief to a portion of humanity may be but the incentive to rejoicing to another. When, once in an age, the funeral knell is tolled and all humanity, struck by common grief, bows its head and weeps, the fact is so unusual that it makes an epoch.

We are assisting at such a moment. Here in the stillness of the house of God we are gathered in grief, and we know that for once our grief is not borne alone, but that with our lamentation are mingled the sighs of all the children of men who with one voice, marred by no discordant note, chant this universal Requiem.

In Leo the Good the Church has lost her Chief Pastor; labor her protector; learning a master; the poor a father; the weak a defender; law a patron; Christianity a saint; humanity a man. Yet, not lost — nothing is ever lost to the world. There is besides the immortality of the soul the immortality of influence. The ripple of each act spreads noiselessly from the centre and grows larger, moving in marvelous ways each soul it passes for cen-

[1] The Cathedral, Portland, July 28, 1903.

turies after the human agent has ceased its action, and ends in God. When one life-work moves all souls and sets all hearts throbbing with a nobler pulse, we recognize the greatness of God in the greatness of a single man. Such a man was the great Pontiff, Leo, greatest among rulers and humblest among men.

Who can adequately speak the worth of him whom all the world praises? Why eulogize one whose eulogy is on the lips of every man? All the world is familiar now with his life, his character and his work; all have read of his boyhood spent upon the Lepine mountains, drinking in the pure air of the hills, climbing the rugged heights for a clearer view of the world's horizon and of the vastness of the firmament; of his student years of toil and patient labor, mastering the foundation of his great learning and forming the well-ordered mind and the disciplined heart and body of the Church's soldier; of his maturer years, when the training of boyhood and manhood found their worthy field in the halls of the universities, in the courts of kings, and in the assemblies of the world's rulers; of his long, brilliant, and useful episcopate; and finally of the crown and culmination of it all — that for which all the rest was but a perfect preparation, — his glorious Pontificate, his twenty-five years reign upon the most exalted and most responsible throne of all the world, the Chair of Peter, as the spiritual ruler of three hundred millions of souls, the universal Bishop of Christendom, the common Father of the Faithful in Christ; a height so exalted that it dominates the globe like a city set upon a hill, a rostrum from which he who speaks is heard throughout the world, and a stage the smallest scenes of which are scrutinized by all humanity. No wonder men have fled and hidden themselves when

asked to mount this awful height! Common greatness there seems but mediocrity, and the smallest error or defect becomes a world-known fault.

Up to this awful eminence, led by the hand of the Almighty, calmly trusting in Him who can do all things, his own diffidence buried in his perfect trust in God's promises, serenely, dauntlessly, hopefully, prayerfully walked this man already old in years. The world stood all attention. It gauged the task. It shook its head in doubt, as a crowd gazes at one who attempts a hazardous feat. But the strength of God that had fortified his soul through years of preparation supported him then; that noble humility, which alone with God's grace enables a man to undertake so mighty a task, girded him with power; and, while men looked on in wonder, the new Pope took his seat upon the Chair of Peter with the calmness and confidence of one sent by God to rule His people.

The times were full of trouble. Strong men's hearts were faint within them. The Church had suffered grievous tribulations in the years just passed. It was a crucial time. Surely a strong and steady hand was needed to steer well the Bark of Peter, to shape its course safe and true in that period of stress.

The weak, bowed form with a touch firm and sure, with a vision clear and fearless, with a strength and a light as if from on high, grasped the helm of the great ship, and, with the prayer for peace ever upon his lips, commanded like his Master the wind and the waves to be still. When the world saw the Bark of Peter move on once more securely as ever, but with an added vigor, and the aged figure of the helmsman never flinching, whether in gale or calm, whether the waves dashed high

or lapped soothingly the vessel's sides, erect and vigilant always, it was filled with admiration, and the faithful gave thanks to God. So Leo began his Pontificate amid applause and Te Deums, and the chorus grew in volume and in strength until it culminated, as it does to-day, in the universal hushed and mournful Requiem. For twenty-five years he held the wheel and watched the compass until at last the tired hand loosed its grasp and the wearied eyes were closed, and God called the Pilot to Himself.

The world knows Leo XIII in his public acts as Pontiff, as scholar and as teacher; and the world stands still to-day to say its word of admiration. But to us who knew him beyond this, whose exalted privilege it was to know intimately the man, his greatness becomes only more eminent. To us the veil was lifted, and in the austere simplicity of his little room, we saw the qualities that moved humanity. Few men are great to their familiars; and yet those privileged to know Leo clothed not in tiara or the trappings of majesty, but amid the simple surroundings of his study, are only impatient of the world for not redoubling its praises.

The childlike faith, the unspoiled simplicity, the generous sympathy for the smallest ills of others, the grand nobility in the face of difficulties, the unflinching majesty in the presence of the great ones of the world, and the sincere, profound humility in touch with the down-trodden, the oppressed, and the poor, weak ones of humanity; to read these, not in his writings, but in his face, in the keen and searching eyes and the expression of his noble countenance, and to hear them in the majestic tones of his voice, — this was our ineffable privilege; this was the school which we were allowed to enter and learn how great man can be.

It were trite to say that he was the most interesting character of the latter half of the last century. It is but simple justice to state that he would have commanded the respect and attention of humanity in any age. When a great figure of history has passed into eternity it is natural for men to seek the causes which made him great, the lesson which all are anxious to learn. But when one seems to combine in the splendid arch of his career so much of all that ennobles human life and character it is difficult to select the keystone. Many students of men and events have tried to tell the story of his life as of any other prince or statesman, surrounding it with no halo of hero worship, and they have begun their work with the calm impartiality of the historian's spirit; but as their knowledge grew, in equal measure grew enthusiasm for the man as known by his deeds, and the cold historian again and again has finished his memoir amid a flood of encomiums. Nothing can tell better than this the surpassing worth of the man.

We need not here speak of the general influence which fashioned and moulded him to his noble eminence of character. All the world knows that the discipline of mind and will which during his noviceship the Catholic ecclesiastic receives is the most marvelous system of development of soul and mind that experience has yet revealed. The seclusion from the world and its distractions, the austere discipline of fundamental culture of the mind, the years of intimate living amid the noblest ideals, the domination of self, the soldierly obedience to authority and law form a training which when docilely received must inevitably prepare the soul for great fruits, substantial and lasting. Add to this the special and prolonged discipline of one who enters the lofty career of

the Roman court; the schooling in delicate tact, the quick and ready adaptation to present conditions, and all under the vigilant eyes of tried and true men who have reached their lofty posts only after many weary years of difficult and responsible service.

Even the Church's enemies stand in frank admiration of the perfection of the schooling to which the Church's leaders are submitted before they issue from the ranks and are thought worthy of even the smallest place in her world-wide army. When we look back and see what such training has done for the world; how it brought civilization with the Cross into the barbarous realms across the Rhine and into furthest Albion and Erin, and even now is doing the same work in the wilds of Africa and amid the savages of lands unknown to all except to the Catholic missionary; when we see what this training has accomplished in all times for those noble souls who have generously yielded themselves to it for humanity's sake, we are not surprised that Vincent Pecci, entering this great school with all the exceptional brilliancy of his great mind and with all the enthusiasm of a pure heart completely dedicated to its Creator, became the accomplished prelate, the distinguished ambassador, the learned and apostolic bishop, and the great Pontiff of the Encyclicals.

Though of itself this wonderful discipline naturally must produce its fruits, nevertheless very much must depend upon the material which it is given to transform, even as the same sun giving the same heat and light calls forth from the soil the varied harvest. In Leo it found rich material, and the results are what we know. From the treasures of the Church's storehouse, old as Christianity, he drew the food which nurtures the

mind of philosopher and historian, of him who knows the eternal, immutable principles, and of him who sees their practical application to human events; and in all his acts and all his writings, both are conspicuously present. He stood firmly upon the solid rock of divine principles, and leaning tenderly down with sympathetic eye and gentle hand, gauged the currents as they passed, and turned them as he might towards the channels of peace where the waters glide calmly into the sea of eternal order and harmony. It was thus that he revealed to the wondering world these two great qualities of his phenomenal mind; keen analysis of the underlying, inflexible principles of human life with its ills and dangers, and a true synthesis enabling him to apply the surest remedies. To possess either of these qualities in an eminent degree entitles one to fame; to possess both entitles one to greatness. Leo possessed both, and these alone were sufficient to earn for him forever the gratitude of men.

With a native love for intellectual pursuits, it is no wonder that almost the first act of his glorious Pontificate was to turn his attention to the schools. Like all learned men he valued at a great price all true learning. He realized that to fill its sphere of usefulness and extend to its fullest limits the saving influences of religion, the Church must shine before men not only by the divine light of faith, but with all the adornments of true science. He realized that the Church has to fear not enlightenment, which always leads reverence in its train, but ignorance and the bigotry which ever follows in its wake. He awoke the universities to a new enthusiasm and vigor by proclaiming as Patron of the Schools, Thomas Aquinas, that Aristotle of Christian philosophy, and he gave a fresh impulse to history by throwing open

to the scholars of the world the treasury of learning in the archives of the Vatican. "Write only the truth," he said, "it may humble individuals, but can in the end only exalt the Church, which stands not upon the worthiness of her leaders, but upon the unfailing promises of Christ." To the end, study was his chief mode of distraction from the cares of his office, and he turned for pastime from the burdens of life to the writings of the world's intellectual giants. His habit of turning a restless night into the framing of a Latin poem, is a well-known illustration of how the pleasures of the mind with him lulled into oblivion the ills of a frame never strong.

The learned love Leo for his learning; but although mental power moves to admiration, unless it is vivified and humanized, nay, divinized by the moral virtues, it must remain as some beautiful statue — perfect, but dead and cold. Unless the brain be warmed by a living impulse, its sphere, sooner or later, must be circumscribed to the few who come to worship at the shrine of knowledge. Leo was the scholar; but he was infinitely more — he was the good shepherd, and he scanned the fields only to lead others to where the plenty of God's grace abounded. He rejoiced in his well-stored mind only because out of its treasures, human and divine, he could draw the influences which touch the better men's hearts through the highest faculties of their brains.

Behold that wonderful series of encyclicals with which, whenever occasion demanded, he flooded the world as the sun floods it with its clear light! The pride of learning had turned men's brains and made them forget their real relations towards God, towards law, towards those under them in service and towards those above them in

authority. Pride of intellect, the harbinger of infidelity, of irreligion, and its logical consequences, social disorder and social decay, which in their turn bring anarchy and utter disregard of law and order! From the heights he saw their stealthy approach; Germany was threatened; Russia already reeled; France was suffering; and then, rising in the plenitude of his universal authority as Chief Pastor of Christendom, he sent out his messages, no merely dictatorial "Volo," but the command of a father, winning at once by its authoritative tone and its convincing plea. He stood as all his predecessors stood, as all his successors and brethren in the Catholic Episcopate will ever stand, for justice — to Cæsar, Cæsar's, and to God, God's. He stood as do we all, his children, for respect for authority, obedience to law, its rights to labor, liberty for religion, justice for all; and all for that God who created all.

His lessons to the world when our world of the nineteenth century needed most a lesson from one qualified to speak, from one high above local interests and petty strife, from one who claimed the right to teach and proved his right, have given profoundest evidence to all men that though the nations rage and the people meditate vain things, there is one voice which, rising above the discord of opinion, speaks not to one race or people, but to all the world; and when its sound is heard, all the world stops to listen, and listening learns the duties of humanity and the rights of the living God. Thus Leo taught; and in his teachings were revealed his lofty mind and his grand soul. He spoke with all the authority of God's representative but with the love of God for man in his words. He announced the law as unflinchingly as Moses did, and then won men, as Christ did, to its

obedience. In all those utterances upon the most delicate and difficult themes, not a trace can be found of aught that could wound or offend the heart, though no man ever delivered his message with more staunch adherence to principle. It was at the mind, not at the heart that he aimed his blows — blows of such intellectual force, that no man who reads his words in calm reason can remain unconvinced.

There is another lesson for us all in the life of this man, the lesson of incessant work. From early morn until far into the night he labored all his years. It was a proverb in Rome that when all the other lights of the city were quenched, up in his chamber the lamp still burned on. Leo XIII could not understand fatigue; he worked until the very end; the day before his death he insisted on attending to the affairs of his office. But this wondrous activity in youth as in age was characterized by tranquillity. He did not know what it was to worry. He ever worked as if he alone were responsible, and then waited, as if God did all. What a lesson for us in this Western world, who wear ourselves out not by work, but by over-anxiety! We well may learn this lesson which Leo through his whole life has taught, the same lesson that Christ taught, and which so few follow, that we must work while it is yet day, for the night cometh when no man worketh; and after the work ever should come the repose in God's Providence, which clothes the lilies of the field and feeds the birds of the air. It was by obedience to this wisdom that Leo came to length of days; constant activity amid perfect repose.

He is a model to us all in every stage of life; in youth by his devotion to preparation for life; in manhood by his ceaseless activity and absolute devotion to

highest ideals; in old age by that tranquil grace of resignation which waits not impatiently for the final hour, and with no restlessness for the growing novelty of conditions, but keeping to the end an interest in every new question, and yet awaiting death with a patient smile.

He was ever and always the supreme pontiff of Christendom, and gave unstintingly to all of his care and his affection; his children came from the four corners of the world and he embraced them all with paternal solicitude; but there was none the less in him that touch of human feeling which characterized even the Man-God. Christ loved all the world as His brothers, but He loved with a special love His own land, and seated over against the Holy City, He looked upon it enthroned in all its grandeur and beauty, and wept for very pity of its apathy for Him. So Leo loved his beautiful Italy, and often, like his Divine Master, he sat alone upon the heights that overlooked the Eternal City and prayed with the pleading of special love for its real prosperity and true happiness.

And next to Italy he loved this land. Though by ages of tradition Europe claimed naturally his deep interest, for it was the field where centuries ago his ancestors had wrought the glory of his house, yet this scion of the oldest nobility in Europe, this patrician of patricians looked beyond the seas and his eyes rested with a special tenderness upon America, even as an aged father turns to his youngest child the fullest stream of his affection. "America," he repeated again and again, "is the land of promise; Europe is the land of history; and the Church stands ever with her face to the future, while the scroll of history is in her hands."

Leo is dead; but those thoughts of his clothed in all

the polish and purity of which the language of Cicero is capable, will live forever. Well might he cry out triumphantly with Horace: "*Exegi monumentum aere perennius*"; "More enduring than bronze shall be my monument, and raise its head o'er royal pyramids; I shall not wholly die."

Few men have reached such lofty heights of right to worldly fame. Yet still have we not touched the real secret of his life. And what was that? It was in the inner recesses of his hidden life that the great springs of action lay; there was the dynamo which, unseen, gave the immense impulse to all he did and all the outer world saw; it was the absolute devotion of his whole being, the complete and perfect renunciation of all self, the utter and entire dedication of body and soul, brain and heart, all that he was or had, in season and out of season, in health as in illness, before the thousands in the great basilica or in his little study, the rendition in totality, the taking the plough and never looking back, the immolation without reserve of his whole being to the duties of that eternal priesthood of Christ to whom he had in his early life promised his undying and unswerving allegiance, and to whom he kept his sacred word from the moment when, young and full of holy enthusiasm, he took the sacred chasuble, Christ's yoke, upon his erect shoulders, through half a century of trials and crosses, through his fatal illness, which filled the world with emotion at his heroism, until death came, and priest until the end it found him.

The angel of death had whispered his last "*Ite, Missa est*," and the dying priest, in spirit still before the altar with his face to the world and his eyes upon the Cross, raised his faltering hand in benediction, murmuring with

his last breath the priest's blessing when his Mass of life was finished: "*Benedicat vos omnipotens Deus*"—and this aged Pontiff died blessing the world, whose children with all their faults he had loved, and to whose betterment he had given his whole life of priest, bishop, and Pontiff.

All the world he blessed, and that last blessing will surely rest upon humanity; the children of the Faith have received it as the blessing of God's highest representative on earth, and even those not of the fold have reverently bowed their heads at the last solemn utterance of this aged man, whose purity of life, even had he no other title, gave him the right to this veneration.

The remembrance of this last benediction will ever recall to my mind his last words to me. On that fair day in June two years ago I bade him a last farewell. No need to say here — I could not — the thoughts which filled my brain and the sentiments which filled my heart. I felt it was the last time he would speak to me and I asked him to give me a word for my own life and a message for you, my people. What he said to me and for me will be buried forever here.

But his message to you, you remember, for I have delivered it many times. To-day let me repeat it in his memory: "To my children of Portland, say that Leo prays for them and blesses them; to the rest, differing though they may be from us in faith, carry my blessing too, and say to them that Leo prays as his Master did: '*ut fiat unum ovile et unus pastor*'; that there may be one fold and one shepherd."

To all therefore gathered here to-day — all who have come to pay their last tribute to his memory, as a great Pontiff, or as a good and great man whose life has made

the world richer — to all here gathered, representing every walk of life and every grade of authority or service, I deliver faithfully this message from the great Leo.

And now what answer can we make to him? Only the answer that goes up from all the earth, the Church's prayer over all that is mortal of men for all that is of them immortal: "*Requiem æternam dona ei Domine — requiescat in pace.*"

Rest after a life of labor and toil and work lasting until the very end; rest in peace, for peace was ever in your heart, and the prayer for peace among men ever on your lips. Leo, enter into both, for both you have richly earned — rest and peace eternal.

AT THE LAYING OF THE CORNERSTONE OF THE DOMINICAN MONASTERY, CATHOLIC UNIVERSITY, WASHINGTON, D. C.[1]

"Ideo omnis scriba doctus in regno cælorum, similis est homini patrifamilias, qui profert de thesauro suo nova et vetera."

— MATTHEW xiii, 52.

"Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old."

WE are assembled here upon a memorable occasion — the wedding of the old and the new. The old Order of St. Dominic comes to enrich the new University with its centuries of learning and experience, with its holy and glorious traditions. It is a union of strength and wisdom, of high hope and solid achievement. It is a typical occasion. Thus does the Catholic Church pursue her unfaltering course through the centuries; thus does she renew herself from age to age, bringing forth from the treasures of her divine tradition and her history, those principles of wise administration which exert their mild, yet indomitable sway upon generation after generation and transform the world. Time passes and institutions change. The Church looks out upon them all with the calm gaze of the strong and loving mother of the nations. No revolution disturbs her foundations. No new portent surprises her vigilance, for her mere human experience and historic precedent are older far than those of any government the world has seen.

[1] August 16, 1903.

As we stand here in the shadow of this new University, the mind calls up the spectacle of that unparalleled phenomenon in the annals of knowledge, the rise and progress of the great mediæval universities; and the imagination brings back those days when a fever of learning fell upon Europe, when men in city and hamlet began to study and argue on the whole body of extant knowledge, and students journeyed from the remote corners of civilization to the seats of famous schools, buoyed up, amid their poverty and hardship, by the spirit of crusaders.

That wonderful awakening of the nations in the thirteenth century, coming though it did with the suddenness and swiftness of the springtime, after a long period of invasion, occupation, and wreck of civil institutions, when the Church was the only power that stood between Europe and barbarism, found the Church active and ready. She rose up to welcome these pilgrims of knowledge; she encouraged, guided, and regulated the inundation of students; she divided them into their respective nations; framed for them a body of law, incorporated them under her own jurisdiction, sought far and wide for the best and wisest teachers, and summoned forth the zeal and genius of the great religious Orders, that this fierce craving for knowledge might be satisfied, that learning might be sanctified, and that education and instruction might be directed to the salvation of souls.

That wonderful scholastic pageant has passed away with the conditions and enthusiasms that brought it into being, but the same Church sits to-day among the nations, though the world is changed, though men are divided upon every point of doctrine and animated by different ideals, and now, as then, she points out the true

ideal of education and guides her children to right learning. She has lost nothing of her God-given strength and wisdom; she has gained much in human experience; she has never yielded one of her principles; she sits to-day in modern civilization as powerful over the souls of men, as serene in the Divine promise as when she stopped the barbarian in full career and converted him to Christ, or taught Europe the meaning of knowledge.

Here in this Western World is being evolved a mighty nation in whose arteries courses the blood of every race, whose civilization is an amalgam of many lands, in whose sturdy soil is growing up a new and distinct type of men of noble impulse and all-conquering energy. In this land everything is new, courage and stimulus are in the air, men here feel that no hope is too high for realization and no problem too hard for solution. With the great development of the commonwealth have arisen problems of the most serious import involving the future and stability of the nation, and the very energy and determination of this people expose them to exaggerating the novelty of conditions and to imagining that they are without precedent; that not only are new applications of old principles needed, but that new principles must be evolved. But the problems of this land, strange though they are, are far from being wholly new, and it were unwise to attempt their solution without reference to the past and the experience of other lands. No new government can attempt to follow out a line of its own, seek in itself a clue to every problem, scorn precedent and history, and succeed. What this country has in abounding measure is confidence and energy; what most it lacks is the wisdom and experience that come of age. It were mere temerity, therefore, for those in au-

thority to attempt the regulation of new and perplexing national questions according to some preconceived theory without facts and tradition to give it poise and without regard to the example of older lands that have in their day faced these same momentous problems.

In this the Church gives a needed lesson to the nation. The young University, strong and confident in its untried powers and youth, is not left to seek an ideal on the basis of novelty. Its beginnings are marked by prudence. It grasps whatever is new in the development and fruit of experiecne, but in main lines of action it keeps to the well-trodden ways that time has proved safe.

Behold now with what admirable wisdom the Church adapts the old learning, the tried methods to conditions that are new! Now that the Faith is spread abroad over the land, that everywhere throughout the country are her churches and her schools, that in every community her devoted ministers are laboring for the care of souls, when the time is ripe and the spirits of men are ready, she founds here, in the capital city of the land, a *studium generale* — a modern University. For there is a well-defined need that besides the justly famous schools up and down the country, each doing its own proper work, and each a valued adjunct to right education, the Church should here have her own great school, thoroughly representative and thoroughly unified.

In accordance with this ideal of the true University, she gathers here, as the years go on, all these elements and influences which give strength and prestige. One by one the famous religious Orders and Congregations are here setting up their Colleges. First came the Paulists, then the Fathers of the Holy Cross, then the Mar-

ists, later on the Franciscans; and to-day we celebrate the coming of the Sons of St. Dominic and the founding of this College.

Happy augury it is for the success of the University that it has welcomed here the institutes of those two great saints who have so edified the Church of God; those two holy men who in life were drawn to one another in such affection, and whose children have from the beginning shown for one another the mutual love of their spiritual fathers. Here again do we see the union of the *nova* and the *vetera*, the alliance of the new University and the old Orders whose long lines of saints glorify the Church's records, an alliance that brings to this Institution the experience and traditions of long establishment, and at the same time gives to the young Religious the University enthusiasm and energy, and the best of its scholarship and intellectual training.

It is certainly a glory to the Church in this land, and especially to this school that it has gathered here these various Orders and Congregations whose very differences are so singular a manifestation of the unity and catholicity of the Church. For it is to the perfection of this Institution that as it aims to give instruction in all branches of human knowledge, it should also manifest its university quality by uniting under its auspices these diverse houses. For each of the great religious Orders stands for some definite idea in the history of the Church. Each has been established by the holy men who founded it to do a special work in the Vineyard of the Lord, to cultivate a certain spiritual growth in that Vineyard with loving care. So this richness of variety adds a new beauty to this University, a new completeness that intensifies its unity and multiplies its usefulness and makes it a

greater power for good in the educational world and in the Church.

What therefore is this religious life, which, exemplified in so many forms, has been so potent a factor in the history of the Church, and which is bound up in the life of the schools? What is the secret of this mysterious power which, manifested in so many different institutes, yet keeps a nature of its own in each? Is it something which has been present in the Church from the beginning or an ornament added on as time passed and the spiritual life diversified in the souls of men? And lastly what is its precise function in this University, and why do we rejoice to-day in the founding of this Dominican College?

In the Christian life a two-fold perfection has to be considered: one is essential and consists in the life of grace and charity, and in order to this the Christian profession is ordained, and it brings within the reach of all who embrace it the necessary and sufficient means. It is called the state of common life, not as if men may not do works of supererogation and increase in spiritual perfection as much as they please with the aid of God, but inasmuch as this state does not of itself oblige to such works or increase, it does not of itself afford special means. It possesses whatever of perfection and stability is necessarily included in every other state of Christian life, as being the substance and foundation of such life.

The other consists in the fulfillment of the Gospel counsels, and is termed in theological language "the state of perfection."

Perfection therefore and the state of perfection are two distinct things. A man may be perfect who does

not live in the state of perfection, and a man who exists in the state of perfection may not be perfect. All Religious are in the state of perfection, and yet all Religious are not perfect. Many secular and married persons may be perfect and yet they are not in the state of perfection. As compared with perfection itself, the state of perfection is as a means towards an end.

The condition of those people who in the world observe the evangelical counsels to a high degree embraces all that is in the religious state so-called, but there is this difference between their life and that of the Religious that the latter is an organized state of perfection. This then is the peculiar gift and excellence of the religious state, that it organizes by rules, exercises, and surroundings a system of life which makes it easier for the religious-minded man or woman to keep the evangelical counsels in their purity and excellence than if these people lived in the world amid all kinds of mundane excitement and temptation. Therefore the religious orders have no monopoly of the religious life or of the perfection of the religious life, for there have been very many saints in the history of the Church who never belonged to any Order, but the religious Orders have made the religious state a strong and well-ordered system.

The religious life itself is nothing new; it is as old as Christianity; and the wonderful flowering of diverse Institutes under the inspiration and genius of the saints who have become founders of religious orders has not depleted its energy and fruitfulness, which ever flourish in the bosom of God's Church while men love and keep His counsels.

Synthesis of the evangelical counsels, the religious life is a necessary expression by inviolable consequence

of the most sublime instructions of our Saviour. One of the notes of the Church, one of those visible marks which Jesus Christ has placed on the forehead of his Spouse is her sanctity — not the hidden sanctity, but its external practice, public and truly authentic, of what the revealed morality has to offer as most excellent and most perfect. This pure gold of the Gospel consists in the counsels; the religious life is a practice complete, coördinated and sanctioned of these same counsels. It will, therefore, be as temerarious to say that this organized state of perfection ought to cease to exist or to flourish as to deny the fact of its divine institution.

Heretics who abhor with a deadly hatred the religious state, have been loud in condemnation of the multitude and variety of religious orders. They have maintained that for some Religious to say that they are of the Order of St. Francis and for others to say that they are of the Order of St. Dominic is the same as to say: — "I am of Paul, and I of Apollos." They argue that this is to introduce schism and divisions into the Church, to the prejudice of the unity of faith and charity. It is, nevertheless, a catholic truth that the variety of religious orders belongs to the adornment and welfare of the Church and to the greater glory of God.

This truth is as certain as if of faith, and were confirmation needed, we have the examples of the saints who have instituted various Orders, the common consent of the Church, and the authority of the Pontiffs who have approved these Orders. We have also the testimony of Gregory XIII, who in his Constitution of Confirmation of the Society of Jesus, says — "Since the divine Providence has, according to the necessities of the times, produced in the Church various and salutary institutes of

religious Orders, and for new diseases has, as they arose, provided new remedies, and for fresh assaults of the enemy as they occurred raised up new auxiliaries of regular Orders, and to each of them, according to the vocation of the particular grace of each, has suggested certain special notes, particular insignia and means opportune for that end at which each aims, it is clear therefore that a variety of religious Orders has been introduced by Divine Providence, and is opportune and an aid to the Church."

The variety of religious Orders has been designed and introduced into the Church, as very advantageous thereto, by the disposition of the Divine Providence and the direction of the Holy Ghost. The religious state is proposed to men as a most useful means towards the acquirement of perfection; but morally speaking, one religious institute and mode of living would not be adapted for all men, by reason of the very various temperaments and dispositions of men. It is therefore most advantageous that there should be certain Orders which are for the quiet and leisure of contemplation, and other Orders for active work, and others for a mixture of both, so that all might have an opportunity of choosing that which is most expedient for each. So also as regards other differences; for some take pleasure in certain actions and exercises rather than in others; some have an inclination to a solitary and some to a social life; some are more fitted for bodily labor and austerities and others for study and spiritual exercises; and so by means of a variety of religious Orders the wants of all are provided for.

Another reason for their variety is because religious Orders are, of the intention of the Holy Ghost, insti-

tuted not only for the benefit of those who compose them, but for the assistance of others, and of the whole Church; and so, in accordance with the variety of ministries by which they may serve the Church, will be the variety of religious Orders.

The religious life itself, the complete and exact observance of the Gospel Counsels, has never failed to exist in the Church from its foundation; it is a part of the essential note of sanctity of the Church. No saint, however holy, can claim to be its founder, since the religious life, like the Church, has but one founder — Our Lord Jesus Christ. It was to secure the most perfect observance of these divine Counsels for the greatest number of souls, according to the needs of the times and the nature of men, that different holy men have founded religious Orders.

The religious life itself is so rich and illimitable in its perfection and variety that no mortal man could properly appreciate it all or formulate a rule which would embrace all its excellencies. Each holy founder, a man of certain local antecedents, of certain natural dispositions, with an inborn leaning and particular affection for certain characteristics of the religious life or certain works of apostolic charity, has, while building on the solid basis of the Counsels, exalted and accentuated those which he particularly loved and observed, and in the practice of this love and observance he drew men of the same character and zeal after him, and so founded what is called a religious Order. Some of these founders had in the beginning no idea of establishing any definite institute, but they were so thoroughly types of the best thought and piety of their times, they understood so well the needs of human nature, they were so formed by divine Provi-

dence and enriched by God's grace that they drew men of good-will after them with an irresistible attraction. So in the earlier ages of the Church, on account of the stress of the times, saints were drawn to the contemplative life, and, in proportion as society became more fitted for it, they were drawn to active religious life, and again, according to circumstances, institutes combining the contemplative and active life came into existence. But all these Orders, however diverse their form and the proximate end of their institution, were founded on the same basis of the Gospel Counsels and had the same ultimate end in view — the salvation of souls.

There are two especial elements therefore in every religious Order, the divine element: the perfect observance of the Counsels; and the human element which takes a particular form according to the personal character of the founder and the needs of the time in which he lived; and we believe that God has in an especial manner raised up and strengthened these men to do such work for His Church.

When we come to contemplate the life of St. Dominic and the character of the Order which he founded these things come out with clearness. First of all, St. Dominic was a man of great personal holiness and austerity of life; a man who had traveled over Europe in search of learning at the various universities. He was besides a man of commanding intellectual power, who saw with the eye of a philosopher and a statesman the particular needs of the Church in his time. Lastly, he was a man of practical genius for organization and administration, who worked out as a founder what he had thought out as a philosopher.

Circumstances had to a degree a part in determining

his career as a founder. As a student, as a priest, as a member of the canons regular, as a member of the commission sent to Denmark on a diplomatic mission, he had opportunity to observe the conditions of his time in various countries. Without doubt he had for years turned over in his mind the great existing need in the Church for an Order of religious men embracing the excellence of the active as well as of the contemplative life, an Order of preachers. But the circumstances into which God led him had their part in deepening, broadening, and giving distinctness to the original idea as it ultimately worked itself out in history.

The Albigensian heresy had spread over Southern France, and the Cistercian abbots who had been sent to bring back the deluded people to the truth came among them in the state and solemnity befitting great churchmen fulfilling an important office, and they failed utterly to prevail upon the people who were carried away by the austerities and apparent sanctity of their own leaders. Then it was that St. Dominic saw that the time had come for the life work to which he had dedicated himself. He recalled the Cistercians to apostolic austerity, saying, "It will not be by words alone that you will bring back to the faith men who rely upon example. Look at the heretics; it is by their affectation of holiness and of evangelical poverty that they persuade the simple. By presenting a contrast you will edify little, you will destroy much, you will gain nothing. Drive out one nail by another; put to flight the show of holiness by the practice of sincere religion."

The lesson which Dominic taught the Cistercians was the fundamental point of his whole institution; apostolic poverty, apostolic zeal, apostolic preaching. He saw that

the work done among the Albigensians was a work that should be done everywhere, it was not merely local but a universal need, that all over the world there existed a want of men trained in the religious life, vowed to evangelical poverty, priests strong in solid learning and penetrated by fiery zeal who would preach the word of God far and wide as apostles.

This was a work which exceeded the local power of the Church's government. The Church had its hierarchy and its pastors in all communities, but they were attached to a certain diocese or parish. By stress of war and civil disturbances, and partly as a result of events, they were unable to cope fully with the religious needs of their time. Some were deficient in the deep learning and apostolic zeal that raise men out of themselves, and attract them to God; some were unworthy men whom the interference and tyranny of civil rulers had intruded into ecclesiastical offices. At the same time the Crusades had changed the face of Europe, inspired men with lofty and generous Christian enthusiasm, had lifted them from petty territorial narrowness to a common brotherhood. The time was fruitful in all kinds of religious enthusiasm and many Orders. Men asked but for a leader to be able to accomplish great things. St. Dominic understood all these feelings and hopes; he knew how necessary was the work he had in mind, but he knew how incomparably important was the right discipline of this bountiful enthusiasm; that there must be a central government; that each man must depend on his superior and obey him; in short, he saw that the work required an army, of complete obedience and discipline under a leader, and under the perfect control of the Head of the Church.

The Church had foreseen the needs of the times, that extraordinary means must be taken to satisfy the prevailing conditions, and in the Lateran Council, which had just been held, it was proclaimed: "Amongst all the means of promoting the salvation of Christian people it is well known that the bread of the Divine Word is above all things necessary. Now by reason of their various occupations, of physical indisposition, of hostile aggression, not to speak of lack of learning, so grievous and indeed intolerable a defect in a bishop, it often chances that prelates, especially in large dioceses, do not suffice to proclaim the Word of God. For this reason, by this general enactment we direct them to choose men apt to fill with fruitfulness the office of preachers; who powerful in word and deed shall solicitously visit in their stead and when they themselves are hindered from doing so, the people confided to their care and edify them by word and example."

Now the institute which St. Dominic had founded at Toulouse corresponded exactly with the provisions of the Council, but it was some time before events brought about its formal approval. The Lateran Council had enacted a strong decree against the multiplication of religious families in these words: "For fear lest an exaggerated diversity of religious rules should produce grievous confusion in the Church, we forbid that any one whosoever shall henceforth introduce any fresh ones. He who desires to embrace the religious life may adopt one of the rules which have already been approved and whosoever shall wish to found a monastic house shall make use of the rule and the institutions of one of the recognized Orders." So it was that St. Dominic chose the rule of St. Augustine, which consisted of general pre-

cepts, and was applicable to various institutes, and to this he attached the various constitutions adapted to the ends of his Order.

The idea of an apostolic Order embracing the essentials of the active or secular with the contemplative or monastic life was in that day novel. Up to that time the general form of government for monasteries had been individual. The Pope approved a certain house and exempted it from local ecclesiastical control. Different Orders of monasteries had produced new communities which depended more or less on the parent house, but there had never been such a thing as an approval of a whole Order with freedom of action all over the world. So new was it that when St. Dominic obtained approval for his house of St. Romanus, the approval was issued to him as prior of that house and of the brethren associated with him. But the great Pontiff, Honorius III, foreseeing the great usefulness of this Institute, and its value for the salvation of souls, issued immediately afterwards a Bull assuring the saint of his patronage for himself and his associates, "champions of the faith and true lights of the Church," for their goods, and finally for the whole order. Later on the same Pope congratulated "these invincible athletes of Christ, armed with the shield of faith and the helmet of salvation," on the courage with which they brandished against the enemy that weapon sharper than any two-edged sword, "the Word of God," enjoining them "to preach the Divine Word in season and out of season, in spite of all hindrances and of every tribulation."

So, after many delays, and in spite of natural opposition to an idea so novel and almost revolutionary, the Order of Preachers took form under the approval of the Pope. Who can but admire the holy courage and con-

fidence of the saint, going back to his house, and sending abroad his little community of sixteen, scattering them over the world after the manner of the Apostles!

But these sixteen were a host, chosen souls attracted to St. Dominic by the same zeal and attachment that animated him, — men of the greatest sanctity, wisdom, and learning. In numbers they were small, but in the power which moves men they were an army; for the spirit and form of this new Institute showed from the first an order and beauty that recommended it to the Church. From the beginning the Sovereign Pontiffs gave it their utmost approval and affection. They discerned that this body of men, scattered everywhere and yet united in discipline, at once possessing the piety and learning of monasticism together with the ardent zeal of the apostolate, wedded to evangelical poverty not merely individual, as all other orders, but also collective, and bound in the closest manner to the Holy See, had placed at the disposition of the Church a weapon whose hilt was in the hands of the Pope, and whose point could be felt all over the world wherever the enemies of the Faith manifested themselves.

Moreover, from the first, the Dominicans were associated with the Universities. St. Dominic and his brethren were the dominating minds of the schools; and as time went on the Order continued to attract the finest intellects and purest souls of the day, giving it an intellectual prestige and moral power which were tremendous. So, when the brethren of St. Dominic were dispersed, they went to the great Universities, the centres of the intellectual life of Europe, and there they imprinted on the minds of the men who were to sway the world of that day their devotedness and their apostolic spirit.

This, to a degree, explains how it was that this Order, starting in the little church of St. Romanus with a handful of men, spread within a decade over all Europe and counted its brethren by the thousands. St. Dominic, with unerring keenness, with the wisdom of a saint-philosopher, had placed his finger on the pulse of humanity of that time, diagnosed its needs, and applied the remedy.

So it was that each Pontiff of that period, and down through the ages of Church history since then, has rejoiced to testify in the most solemn manner and in the plainest terms his affection and reliance on the Brethren of the Friars Preachers. Thus we hear Alexander IV proclaiming: "These are the men who contemplating the life and merits of the blessed Paul glory only in the cross of Christ, spurning the consolations and delights of the world for the sweets of paradise. These are the men who persistently combating the enemy of the soul by the shield of faith, the breastplate of justice and the sword of the spirit toil to bring about that Catholics everywhere may increase in faith, hope, and charity, that sinners may reach the path of the truth and that the insanity of heresy may vanish." Again we read in the words of Clement IV: "The meaning of the sacred lesson shows, true sons of the Church, that your Order represents the strong city which guards the truth and through whose open gates the just enter. It is in truth a fruitful field for the seed scattered therein does not perish, the flowers that spring up there fade not, and from its bountiful sheaves the harvest of glory is gathered."

Thus do we read in the words of Urban IV: "Behold it is declared by the clearest arguments and plainest evidence that you have the favor of the Eternal King

and the heavenly court." So does Nicholas III state: "Your Order instituted from on high shines forth in the sight of the Father in heaven through its blessed posterity which it leads to the glory of the eternal heritage. It shines on earth as an effulgent light pouring forth its rays from your convents. Rightly, therefore, does the angelic chorus exult in it, and we who embrace the Order itself with special affection rejoice in its fame and rely upon its devotedness as our strong support."

And in our own day we see Leo XIII proclaiming as Patron of the schools of the world St. Thomas Aquinas, that wonder of sanctity and learning, who brought order into mediæval erudition and laid the lines of modern theological method. Thomas Aquinas lived and died a simple Friar Preacher.

Such is the Order of St. Dominic as it stands forth in history; as it is revealed in the words of the Sovereign Pontiffs who best knew its strength and devotedness; such is the spirit given to it by its great founder, a spirit established on the unfailing basis of the religious life, glorified by evangelical poverty, enriched by sacred wisdom, touched on the lips by holy fire, an order of apostles.

Its brethren of to-day have but to follow in the footsteps of their spiritual father, to keep close to the spirit which he has left to them, to hold to the good and right tradition, to measure the work of this day by the wisdom and experience of the days that have passed, to live up to the constitutions given them by their founder to bring greater glory yet to St. Dominic and the Order of Preachers. For the world of to-day is, as the world of that wonderful thirteenth century, instinct with energy, fiery with enthusiasm, eager for the word of God if it is

preached to them as St. Dominic preached it to the Albigensians. And especially in this great land whose future is but beginning to unfold, a land which is as Europe was in opportunity, when the saint sent for his sons, a little band of apostles, to conquer it. We can say in the words of the Council of the Lateran, that among all the means of promoting the salvation of Christian people, the bread of the Divine Word is above all things necessary.

This is your special work—for this you have been set apart and consecrated; and here is your field of labor, a field already white for the harvest, for though the Church is spread abroad over the land, yet for the field of labor the laborers are all too few. Never was there given to an Order, never was there given to the Order of Preachers such an opportunity, such a chance of apostolic work as America gives to you in this time.

Wisely do you send here your novices to this young University, which is guided by old and sane traditions, that the glory of the sons of St. Dominic may give to it the strength of centuries of glorious work, that they may come here as their forerunners came to Paris and Bologna and Salamanca, to taste its wisdom and grow strong and wise under its inspiration. God grant that these sons of St. Dominic may here produce the same effect that their spiritual ancestors did in the great mediæval schools; that they may bring to it love of God, the spirit of apostolic poverty, the devotedness of men who have left all things to follow Christ, and lastly, that they may kindle into enthusiasm and unfailing zeal all these students to the need and fruitfulness of that main object and end of the Dominican Order the preaching of the Word of God.

Thus shall the old be wedded to the new in strong and loving and indissoluble union, the old strength of the religious life, exemplified in these Orders and Congregations that cluster about the great Institution; the old devotion, purity and love, the old traditions that stand through every age in the strength of the eternal hills, and the new hope and confidence and enthusiasm which this great school so well represents; that the hearts of men may be drawn to see the beauty of divine truth, the sweetness of religious life; that they may leave the passing and temporal and cleave unto that which can alone satisfy the soul of man, the eternal and illimitable love of God.

Thus shall we show forth to those old nations beyond the sea, those countries of glorious past and sorrowful present, to that land which was called the eldest daughter of the Church, to that land in which St. Dominic first and so successfully labored, that it is waging a failing fight on a body of men whom man and man's government can never conquer; that the religious it now casts out will return again and win it back to Christ. For we are lifted up in unconquerable hope that those lands gained to Christ by the blood of martyrs, cultivated in the prayer and labor of apostles, must come back to Him again, and to the Church which continues until the end.

This is the work of the children of St. Dominic here — to show forth in this new land all the fiery zeal and solid piety of their Order, to illustrate to all men that the Western World, strong in all that is new, is yet a fruitful field of labor for the old and eternally true Church of Christ; to preach in this land with all the zeal and holy eloquence of St. Dominic; to show forth their love of poverty and that detachment which has ever been

one of the characteristics of the Friars Preachers, and to bring to this University the spirit of sacred learning and holiness that shines forth in the example of the great Dominican, St. Thomas Aquinas.

May the blessing of God rest upon this new manifestation of vigor of the old religious life, which for ages has been the glory of Holy Mother Church. To-day Rome's highest representative, by a blessed coincidence a noble son of the great Saint Francis, blesses the foundations of this house of St. Dominic. This is an augury of assured success, a solid promise of future triumph, of new victory for the old brigade of the Church's army.

May the old and the new, this day wedded here, grow and prosper in the harmony of the house of God, in which there is plenty of room for all — and in the unity of the Kingdom of God on earth, in which there is work enough and glory enough for all.

May the new here learn to love and revere the old, to remember that the long-trodden ways are the safest ways; that the new world may profit by the experience of the old world; and may the old Order of St. Dominic here renew its youthful vigor, its high hopes, and its pristine zeal.

And may the only sentiment that enters here between these espoused *nova* and *vetera* be the blessed rivalry and emulation of kindling more fires of the charity of Christ, of spreading farther and wider the Holy Faith, of welding closer still the union of the new America with the ancient See of Peter, and thus of saving more souls to Christ, the eternal Householder of the House of God.

THE AUTHORITY OF THE CHURCH

PASTORAL LETTER

ASH WEDNESDAY 1904

WILLIAM, by the Grace of God and of the Apostolic See, Bishop of Portland, to the Clergy and Laity of Our Diocese, Health and Benediction.

The duty of a Christian Bishop charged with the keeping of his portion of the flock of Christ is not only to lead them into the rich pastures of Christ's saving doctrine and thus to nourish their souls with salutary truth, but also to warn them of peril and to watch for them against the approach of dangerous foes, who seizing upon the weaker sheep would rob the fold of its increase.

Though there is no time when his vigilance ought to relax, since the enemy never sleeps, it is a holy custom consecrated by long usage for the Bishop to let his voice be heard, whenever occasion demands, by all his flock and especially during this holy Season set apart by the Church for prayer and meditation.

No one who reads the times aright can doubt that in these latter years the faithful are beset with grievous dangers. On one hand, the remnant of the vivifying sap of Christian principles, which, even after separation from the parent trunk, ran through the severed branches of the dissident sects and still kept green a slight relic of the once blooming foliage of true belief, is fast drying up, as in due course it must when cut off from its

unfailing source, the Church of Christ; and it becomes daily more evident that those outside the Fold are gradually losing their hold upon the supernatural truths which once they prized. As a consequence, around us is the dull plain of indifference growing with the growth of the all-absorbing interests of mere material life. Side by side with this sad condition is the spirit of open unbelief and pure rationalism which scoffs at the whole world of the ultra-natural. Yet again here and there we find earnest though misguided souls, who mistaking the health of the body for the salvation of the immortal soul, seek to satisfy the longing of the human heart for God in the teachings of a few deluded visionaries in whose words they hope to find what they can never give — the perfect repose of the soul in certain truth.

History has proved in each of its centuries since Christ that when a people forsakes the narrow way of humble obedience in simple faith and follows its own vain paths, it unfailingly falls into the pit of utter infidelity, or is tossed upon the restless waves of stupid superstition and credulity.

We might repeat with the Apostle: "Quid mihi de illis qui foris sunt?"[1] Yet we are bound in charity to pray that they will return to that abode where alone true peace and security reign, and that, experiencing finally the barrenness of doubt and the hopelessness of a night that is ever growing darker to their groping minds, they will at last turn to the light and believe and adore as once their fathers did in centuries past. Yet while we pray we must also watch. For when the very air around us is filled with the cries of doubt and even of derision, we may not, if we would fulfill our duty to our own,

[1] 1 Cor. v, 12.

allow the prevalence of doubt and indifference everywhere around us to infect our camp. But from the watch towers again and again the voice of warning must be raised; and, far from waiting until we see defection, we must strengthen the minds and hearts of the faithful by solid instruction in Christian principles, and, by fortifying their faith and renewing their allegiance to Holy Church, retain impregnable the stronghold of their religion, which is founded upon absolute and implicit faith in God's revealed truth made known to us through the medium of the Church's teaching. In this formula is expressed the difference between true Christian Faith as existing in the True Church of Christ and the vague and restless and ever-changing, and therefore false, doctrine which usurps the place of true faith among the sects; namely: absolute and implicit faith in God's truth made known to us through the medium of the Church's teaching; and this matter will be the subject of this pastoral letter.

The subject matter, therefore, reduces itself to an exposition in brief of the authority of the Church; in whom was vested this authority by Christ in founding the Church; the universality of this authority; and, lastly, the duty of all to respect and obey it, if they would in truth and in deed enter into and remain in the one true fold of Christ.

There can be no doubt that one of the chief causes of the defection from the Church at the period of the revolt, called by some the Reformation, and the resultant disorder and confusion which has existed outside the Catholic Church in everything that concerns religion ever since, was the lack of clear knowledge among the people of this most essential principle of the Church's

divine right. Had there been more Bishops in England like Blessed John Fisher and more laymen like Blessed Thomas More, with a lucid comprehension of the true Catholic position and with the courage to stand to it against the tyrannical encroachment of usurpers, the revolt might soon have come to an end.

It must be evident also that with the growing tendency of the times toward a false notion of liberty, even those within the fold, unless well grounded in the true idea of that freedom which consists in the security of obedience to the law, are ever in peril of a weak allegiance to the Church. "You shall know the truth, and the truth shall make you free."[1] Certain knowledge of the verities of eternal life, and observance of the moral law of Christ constitute the only true freedom, and both can be acquired only through the Church's authoritative teaching.

The Catholic Church has ever taught, and exemplified her teaching by constant practice, that authority, that is, the right to teach and govern the faithful in all that pertains to religion and morality, must be recognized as an essential part of the constitution and organization of the true Church; that this authority was given not to the faithful, but to the Apostles and their successors, the Bishops; that it is coextensive with the Church, that is, throughout the world, and must endure until the end of time; that it is no mere shadow of power, but an ever-active potent agent for the conservation of the Faith and the correcting of defects; and that all Christians must submit to it under penalty of danger of their soul's eternal loss.

Though all this is plain from the clear testimony of the Gospels in which again and again, as we shall see,

[1] John viii, 32.

the principle of authority is laid down with lucidity, yet even from reason it is easy to deduce by strictest argumentation the logical necessity of this authority and the utter absurdity of the opposing principle, private judgment, in matters of faith and morals. For reason clearly shows that no organization can possibly exist without law and order; that a society to last must have a principle of unity coördinating to a common end, according to the character of the society, its members in the use of the various means which the society offers; that not all are permitted to employ the means which seem best to themselves, but that individuals are restrained, limited, directed in all this by a power vested in one or a few members; and that this power must be recognized and obeyed if a member wishes to enjoy the privileges of the organization, else he is punished with expulsion, and must forfeit his rights to the end or purpose of the society.

It matters not what the character of the organization or society may be, or for what purpose it exists, this principle is absolutely inflexible, and is of the very essence of the idea of society in general. So true is this that never has humanity, barbarous or civilized, ignored it. There never yet has been found a tribe or nation, even from the most primordial times, which has not clearly recognized this natural principle of authority. For society, reason declares, cannot exist without unity; there can be no unity without order, and no order without law, and no law without the power to constrain the minds and wills of others, — and this is precisely the meaning of the word authority.

A mere gathering of units makes bulk, not form. An assembly of men makes a crowd, not an organization. There can be no kingdom without a king. Whenever

men assemble for a permanent purpose, the very first thing they do is to elect a chairman and draft a constitution. It is an idea so essential that no one who has reason can doubt it. Even in inanimate nature the same is true. A pile of stones does not constitute a house, yet these same stones placed in certain relations interdependent on one another do. The difference is precisely that between unity and the lack of it.

This submission of the mind and will of the individual to a power vested in those who govern in the name of the organization, is voluntary if the society is voluntary —that is, if one may join the organization or not; but necessary when the organization is necessary—that is, when one must join it. All this is but the merest rudiments of simple reasoning. It needs no great intellect to apprehend it, and, as a matter of fact, it is instinctively followed by every human being every day of his life.

To think or act therefore according to individual opinion or whim as regards the means to be used toward the end proposed for attainment is excluded by every organization, corporation, or society, whatever be its aim or character, and is thus excluded by the very most essential quality of organization—unity; so that unless the members accept and obey this natural restriction upon their minds and wills as a voluntary action, the end of the organization can never be attained, or at least will be labored for with only doubtful results and with dubious success.

This reasoning is based upon mere human experience and even upon natural instinct.

Now whether we wish to accept the Gospels and the letters of the first Apostles as inspired writings or as

mere human history — a history supplemented by all that is recorded by the very earliest witnesses of the action of Christ in founding His Church and of His instructions as to its nature, it is equally plain that beyond the possibility of honest doubt it was His intention to assemble mankind into a defined organization or society; that there were from the very inception of His work for mankind the obvious and manifest marks of organization and the qualities and character which distinguish a society from a mere gathering of individuals; and moreover that men once cognizant of the nature of this organization are bound to become members of it; and that they who willingly hold aloof from it, or cut themselves off from it may not hope to attain the end for which it was established — eternal salvation.

The mind of Christ in all this is clear. He makes laws and imposes obedience.[1] He rewards docility to His commands[2] and punishes offenses againt them.[3] He proves His right to command all mankind of whatever nation or tribe by proclaiming Himself God[4] and making good His word by visible and incontestible proofs of His divinity.[5] He proposes the end of His supernatural society — eternal salvation.[6] He reveals His truth and His moral code.[7] He establishes the means of attaining the end of the society — the Sacraments;[8] and imposes their acceptance and participation under penalty.[9]

[1] Matt. v, 1 *seq.*
[2] John xiv, 21, 23.
[3] Matt. vii, 21–23; xxv, 41; Luke xiii, 25–27.
[4] John v, 18; viii, 58; x, 30; xvi, 15; xvii, 5, 10.
[5] Matt. viii, 26; xiv, 17–21; Luke viii, 54; John ix, 6 *seq.*; xi, 1 *seq.*
[6] John iii, 36; v, 24; vi, 40, 47, 52; x, 27, 28; xvii, 2.
[7] Matt. v, 1 *seq.*; Luke vi, 20 *seq.*
[8] Matt. xxvi, 26; xxviii, 19; John xx, 21–23.
[9] Mark xvi, 16; John iii, 5; vi, 54.

He gives the same authority to a few, His Apostles, which He exercises Himself.[1] He plainly states that this power of binding the minds and wills of others and co-ordinating the multitude into unity of mind and heart towards the common end, salvation, is the same in His ambassadors as in Himself.[2] He sends them into all the world to teach what He has taught and to rule as He has ruled.[3] He tells the multitude that as He is truth[4] and therefore cannot teach what is false, His apostles speaking in His name must be received as He is received, believed as He is believed, obeyed as He is obeyed[5] in all that concerns eternal truth. He selects twelve from among hundreds and gives them alone special powers over the rest of His followers.[6]

Here evidently and manifestly is a most obvious conclusion to be drawn: the constitution among the mass of a distinct body whose right, divine since it comes from Him, is to teach and govern all those who would associate themselves with the community of which Christ is the head; and the corresponding duty on the part of the multitude to listen, to heed and to obey this body or these individuals of this body governing and teaching His truth and His law.

Furthermore it is evident from the plan of the Divine Founder of Christianity that, as His Church was founded for the saving of all men of whatever race or country and was to endure until the end of time, this power vested in His Apostles was not to terminate with them but was to be transmitted to others who in their turn

[1] Matt. xviii, 18; Luke x, 16; John xiii, 20; xx, 21.
[2] John xx, 21–23.
[3] Matt. xxviii, 18–20.
[4] John xiv, 6; xviii, 37.
[5] Matt. xxviii, 18–20.
[6] Matt. x, 1–8, 14, 15.

would extend it to others still, and thus at no time during the succeeding ages of the Church's life would be wanting this conserving element for the purity of doctrine and the unity of belief and religious life.

While He was still on earth His voice was the guardian of harmony so essential to His followers. It is plain that after His death and the death of those who were eye witnesses and listeners to His teachings, the need of such a *magisterium*, infallible and decisive, would be needed not less but infinitely more. In the absence of those who personally could bear testimony of what He had spoken and done, there would be certainly very soon great divergence and even opposition of opinion as to His teaching.

Who therefore in the absence of a living and legitimate voice empowered by Christ Himself could impose one doctrine upon all as the one and only truth? Who among equals could enforce unity, if all were equal? Who could save the true and reject the false, and by compelling the acquiescence of all, rescue even for one century this infant society from utter disintegration and quick decay? He had promised that His Kingdom would be without end; that His Church would endure until the end of time,[1] always the same, believing the same, teaching the same. And as upon the death of the Apostles their doctrine was preached by other lips, so also was their power and government wielded by other hands — by lips and hands consecrated by them and by them commissioned to teach and govern even as they had been commissioned by Christ.

In unbroken succession, which like a continuous chain binds Christ and His Apostles to the last Bishop who shall live upon the earth, the truth is forever guarded,

[1] Matt. xxviii. 20.

the faithful infallibly guided without fear of error or danger of doubt, since by His promise it is He who still teaches and rules through His representatives, until the Church triumphant greets the Church militant and faith gives way to evidence.

If words have meaning, this is the meaning of Christ's words. That this and only this was the interpretation of them always by all men of various races and times down to our own who have kept their divine inheritance intact and unpolluted is evident to all who read the history of Christianity from the first century to this day. It is so patent to any unbiased student that no one who takes the pains to look into the question can help being convinced by its evidence.

St. Paul had never seen the Lord during His mortal life on earth, nor ever learned from His lips His holy teachings. But his miraculous apostleship once accepted and confirmed by the other Apostles, he entered into their rights among the faithful. He is received, not as one who came in his own name and believed not for his own eloquence, but as he says to the Galatians:[1] "as Christ Himself," *i. e.* as one having the same authority as Christ. This same duty of obedience as to Christ and himself he enjoins upon the Hebrews toward their Bishops who were not Apostles, but who were ordained, consecrated, and sent by the apostles to the Christians of Palestine.

The world and its rulers, attacked in their vain philosophies by the first Christian Bishops, retaliated, and then began the persecutions that raged for more than two hundred years. But the principle of Christ's government endured. In the face of the great Cæsars, the

[1] iv, 11.

faithful still retained the obedience imposed by Christ and enjoined by the Apostles, and even in the dark night of awful suffering they clung undaunted to their Bishops and from them only accepted the doctrines of faith, their principles of spiritual action, and the bread of life which nourishes both.

So evident is this even during a period when great secrecy ("*disciplina arcani*") was preserved by the Christians as to their constitution, government, and liturgy, that it was clear to the pagan emperors themselves that they had to deal not with single individuals, but with a very compact and rigid organization, a body corporate in which the distinction was clear between legislators and the governed. And with this knowledge Valerian published[1] special edicts against the Bishops, believing, not without logic, that these once exterminated, the hateful society of Christians would soon die of itself; a policy which the enemies of the Christian Church have followed ever since.

Then came peace; and the same principle which had led the persecutors to seek out for destruction the shepherds of the flock impelled civil rulers to mark them with special honors and privileges. But from either side the proof is the same always; the existence from the very beginning of Christianity of the divine principle — the Bishops with their constituted rights to teach and govern, and the faithful with their accepted duty to hearken and obey.

That this same principle of obedience in matters of faith and discipline was well known and acknowledged as an essential doctrine of the Church in later years, long after the Apostles had consecrated their sees by

[1] A. D. 257.

their blood and had been succeeded by others who as Bishops ruled in their places, is plain from the testimony of St. Irenaeus, Bishop of Lyons.[1] Irenaeus was the disciple of St. Polycarp, who had been Bishop of Smyrna and a friend of St. John the Apostle. Here, therefore, is incontestable evidence of one who certainly knew the very sentiments of the Apostles with regard to the organization and character of the Christian Church. His words are clear and the meaning unmistakable: "You must render obedience to the Bishops who are in communion with the Church; those who are not in communion with the successors of the Apostles (in whatever place they gather) are to be considered as outsiders and guilty of rending the unity of Christ's doctrine." Here therefore two things are evident; they who are children of the Church must obey its rulers; those who are in rebellion against them are to be considered as outside the pale. This, the doctrine of Christ, the practice of the Church in apostolic times and in the first century succeeding them, has been the only one ever followed by the true Church.

St. Augustine in the fifth century echoes the same principle: "The sheep," he says, "do not lead the shepherd; neither is it for you to judge your judges, nor to prescribe laws to your rulers. For God is not the God of dissension but of order." It is always the same argument: divine truth requires unity; order in its propagation and acceptance; the unity of the members with the head; the unity of mind and heart between the faithful, whose only sure principle is authority, the right to teach and the duty to believe as taught.

There have never been wanting in all the periods of

[1] A. D. 203.

ecclesiastical history those who rebelled against this essential foundation stone of the Church's corporate existence. Proud and conceited men who, filled with the vanity of their own learning or impatient of the restraint of spiritual law, have risen in revolt, and preferring, as men will, to whom Christ's sweet yoke is a galling burden, their own conceits to the unerring voice of Christ's representatives in the Church's government, have arrogated to their own weak individual minds that which they refused to the guardians of the Faith. Folly indeed! But to such action, as criminal as it is illogical, the Church has ever given only one answer: "If he hear not the Church let him be to thee as the heathen and the publican,"[1] the same answer given by the Divine Founder. Whether the rebel was bishop or priest or layman; whether he were king whose defection might mean persecution and immense loss to the Church, or a private individual, she unhesitatingly laid the axe to the root of the infected branch and cut it off from the tree of life, and left whole nations to wither in their own folly rather than imperil the life of the parent stem. For she leaves to men the legitimate fruits of their own rebellious pride, and in the face of the conceit of the learned or the frown of the haughty rulers of the world, stands firm and unshaken in the dignity of her own mission and rights; and heeding neither human pride of intellect nor human pride of power she repeats to all alike the same condition of docility of mind and humility of heart: "Unless you become as little children ye cannot enter the Kingdom of Heaven,"[2] neither in this world, God's Church, nor in the next, His eternal glory.

[1] Matt. xviii, 17. [2] Matt. xviii, 3.

The Christian body known as the Church, therefore, whether in apostolic times or centuries after, whether in the favor of kings and people, or under persecution, has ever by word and deed made clear and manifest its essential principle of existence: Christ's revelation and Christ's law are one; and departure from its unity means revolt against Christ; and this unity is maintained and conserved alone by the authoritative voice and government of Bishops; and consequently communion with, and obedience to them in matters of religion is an essential quality of Christian belief, morals, and discipline. In the first century and the last it must ever be verified that there is and can only be one Lord, one Faith, one Baptism; one Lord, that is, one divine authority emanating from Christ and perpetuated in his Apostles and their successors; one Faith, that is, the same doctrines proposed for constant and undoubting belief by all the faithful by this divinely constituted authority; and one Baptism, that is, one sacramental power and communion transmitted in its fullness by the functions of her legitimately consecrated ministry.

Were there no other proof than the very patent fact that this recognition of a divinely constituted *magisterium* exists to-day all over the Christian world, it would be still an irrefragable evidence of its indisputably superhuman origin. In all the world we see side by side with the civil government, in empires, in kingdoms, in republics, this other government, spiritual, with its laws and enactments, its decrees and regulations, which are recognized as binding and forceful. These laws emanate from a legislative individual or body which in no way depends for its power to bind or loose upon the civil government—yea, governors and kings and rulers

submit themselves to its obedience. Could a fact so universal be ever introduced by mortal influence or force however great? And this endures and grows when empires of power and wealth perish; and continues the same while human governments change, the same among peoples wholly different in everything else, nay, opposed to each other in character and customs.

For centuries and to-day throughout the world, the faithful of the Church which has kept its doctrines and its form by direct succession from the Apostles, agree to yield mind and heart in matters of faith in docile submission to an authority which has neither material force nor human power to compel them; nay, when submission is mocked by many, suspected by some and refused by others; when for this willing submission they have been persecuted and punished, and yet nothing has induced them to refuse it, neither threats nor mockery nor death.

Is not personal opinion more flattering to human nature? Is not entire liberty to believe and act according to one's own judgment more convenient to man? Why therefore this strange phenomenon, evident, universal, perpetual? What power has imposed it; what ruler enforced it; what teacher has taught it with such conviction that, though opposed to all that is most easy, flattering, and convenient, it still persists, still endures? Surely this king, this power, this teacher has accomplished a wonder which in all the history of the world has no parallel, absolute agreement among all races of men and opposing nations in a matter which appeals in no way to man's pleasure or self-esteem, in an object in which individually he is most concerned, his salvation. If at any time since the beginning of Christianity

this principle had its beginning and this evident fact had its origin, surely history will have a glowing record of the originator and his achievement. Search through the last twenty centuries and you only find the names of those who opposed it singled out for condemnation and reprobation by the whole body of Christianity.

No, there is no reasonable explanation of this great fact to be found but in the answer of those who exemplify its proof by practice. This spiritual allegiance which we yield to the Bishops and rulers of the Church is and always has been an unchangeable and fundamental part of the Church founded by Jesus Christ. Only He who is God could thus bind to obedience all races in all times. Thus the fact itself is one of the very strongest of all proofs for the divinity of its origin and the soundness and imperativeness of its existence to the utter exclusion of all other opinions.

So we plainly see from reason, history, and the testimony of Christ and His Apostles and Evangelists, that the guardianship of faith is intrusted to the pastors of the flock, the Bishops of the Church.

But we must further see from these same sources that there was one Apostle who, besides the general authority and rights of all the others, was endowed by the same divine Founder with very special and distinguishing prerogatives and privileges. So that as the Bishops hold their mission by virtue of their inheritance from the Apostles, the successor of this particular Apostle will hold his authority and preëminence in virtue of the special prerogatives conferred upon the first of his series occupying that see, and transmitted by him to all who would come after him in its government.

To the Bishops as a body therefore is intrusted the

care of the faith; to each the faithful of his own flock; and all the Bishops united will therefore constitute an infallible authority universal and absolutely secure for all the world. But for this legislative and judicial body in matters spiritual reason itself demands a head, one who voices the judgment of all, one with power to summon all, one who in himself is the embodiment of an authority superior to all. It is another step in the same argument for unity, a unity which must exist throughout the organization, not only in its representatives when assembled, but even when dispersed, and, as at times would surely happen, impeded from a general meeting; so that all might know what was held as faith by all.

In the beginning of Christianity it would be comparatively easy for the few Bishops scattered over a relatively small territory to unite in common council. Time would increase the number of Bishops; and the progress of the faith in distant lands, some of them unknown in apostolic times, would increase to a degree that then could not be realized the distance of new sees from those first founded, and less and less convenient or possible would be a convening of all the Church's rulers to a common meeting for deliberation and interchange of counsel. While on the other hand, the increasing growth of national differences, the varying and conflicting interests of ever-extending provinces, both a constant menace to unity of thought and sentiment, would require more than ever before the clear and unequivocal voicing of the universal doctrine. Hence as time went on, the need would be felt of one who alone would proclaim the faith of all, and alone over all the flock be the supreme shepherd of the Universal Church.

In the beginning this authority vested in the head, though clearly manifested would naturally, so few and near were the Apostles and early Bishops, be not so much in evidence; but with new conditions caused by growth and distance, these same prerogatives and rights would be more and more called into action; ever and ever make themselves more felt, not as in the least overshadowing the episcopate, but putting it into clearer light, not as supplanting but supplementing its duties and its functions. The Kingdom which Christ founded would need a visible king. While on earth He would be the King, and even in Heaven, though invisible, He would still rule. But in His visible place would be one, visible, living, ruling as He ruled all the flock, in His name and power, His Vicar.

As in the times of the Apostles and till now, the universal Church has accepted and enforced the authority of the Bishops as the body of legislators and guardians of the Church's faith, so the Bishops and the faithful alike have in all times recognized in one only of the Bishops an authority over all, as one standing above the rest, the only one who apart from all the rest was acknowledged as Supreme Pastor, to whom alone in final appeal all dissensions of belief and practice were brought for judgment, and in whose final decision all must acquiesce or be cut off from communion with all the Churches, and the universal flock.

In a word, while the entire episcopate as a body is the sure guide in faith, one only of their number has ever been recognized as so confirmed in the faith that his decision as Supreme Shepherd has ever been accepted as defining forever and without further dispute all questions concerning Christian belief.

That this prerogative is acknowledged to-day in the Church is evident to all. That it always existed during the entire history of the Church is plain from indubitable evidence; and that present practice and past observance in this universal allegiance of all the Bishops to one Bishop, the Bishop of Rome alone, and of all the world to one see, that of St. Peter, is founded upon the intention of Christ in placing the very foundations of His Church, is clearly manifest in the Gospels which describe His deeds and recount His words.

Indeed, unless it be admitted that this supremacy of the successor of St. Peter over all the other Bishops of the Church, a supremacy recognized by the Bishops in all ages and all times since the very beginning, was imposed by a supernatural decree coeval with the establishment of the Church itself, namely the will of Christ its Founder made known to the Apostles, it cannot be explained at all. For as none can help seeing that it would certainly be humanly impossible, as we have before said, to bind the members of the Church to the episcopate by ties of obedience, unless it were plainly an essential condition of the faith, even much less possible would it be for any one of these Bishops to impose his authority upon the rest, placed as they knew they were, by the Holy Ghost to rule the Church,[1] unless this also from the beginning were a part of the plan of Christ Himself. What emperor has ever dreamed, even by force of arms and conquest, to hold forever under him all the other rulers of the world's nations! It would be nothing short of insanity itself. And yet this has been no dream of the Roman Pontiff, but a fact patent to-day and yesterday and forever: that the Pope without human force has

[1] Acts xx, 28.

held in willing allegiance not only the faithful of his own diocese, but of the whole world.

For the unity of the faithful the authority of the Bishops was imposed by Christ; and by the same Divine Master of all, the safeguard of the unity of the Bishops was guaranteed by the supreme authority of the Apostolic See of Rome, the seat of St. Peter, to whom He gave the Primacy among His Apostles, by building His Church upon him as upon a rock.

The life of Christ as we read it in the books of the Evangelists is written for all who read. One fact stands out clearly in all that thrilling story: that from the first meeting of Christ with Peter, until the day when the Son of Man ascended upon the clouds of heaven into His Father's Kingdom, on frequent occasions of his public life He indicated clearly to those He taught that this Apostle was after Himself the centre of the whole body of His Apostles, the foundation stone of His Church;[1] the one to whom in a particular way He gave the keys of power to bind and to loose;[2] the one to whom alone He especially and particularly committed the whole flock, lambs and sheep,[3] faithful and teachers alike.

Evidently the Apostles themselves had no doubts as to the meaning of Christ's words. Ever after the Lord's death Peter is in the first place, the place which Christ had held among them in the flesh. He it is who speaks authoritatively for all in their meetings;[4] he it is who makes the first pastoral discourse upon the Christian faith;[5] for him alone all the Church prays as for the shepherd of all;[6] and he it is who in the Council of

[1] Matt. xvi, 18. [2] Matt. xvi, 19. [3] John xxi, 15–17.
[4] Acts i, 15. [5] Acts ii, 14. [6] Acts xii, 5.

Jerusalem assembled for the first time to decide a question which even then promised to provoke confusion, gives the final decision.[1] From that day until the present, the voice of Peter's Successor has been accepted as his was by the Apostles; and never since that time has a question arisen concerning faith or Christian morality throughout the whole Church that all the Bishops of the Church have not referred for its final decision to St. Peter's Successor; and this decision, once given, has ever been accepted as the unchangeable truth of Christ's revelation.

These prerogatives and this supremacy which Christ conferred upon St. Peter, and which were plainly recognized in him by the other Apostles, were no mere personal favors, but were given him for the conservation of unity among the members of the mystic body of Christ. He was the Rock on which was built the visible Church, and as that Church was to endure until the end of time, so also must that Rock which is its foundation endure. As St. Peter, like his Master, was one day to leave earth for heaven, the same powers and prerogatives are continued after him in his Successors.

The Church therefore will ever have this solid foundation, Peter's primacy in that See which he founded, the See of Rome; and the voice of Rome's Bishop has ever had the same universal authority, which Christ gave to Peter's words when speaking as Universal Shepherd.

That such is the historical fact can be questioned by those alone who are ignorant of history, or who are determined not to read its records aright. At the beginning of the second century the Martyr, St. Ignatius, calls the Church of Rome "the presiding church." At the beginning of the third century St. Irenæus, whom

[1] Acts xv, 12.

we have already quoted, unmistakably affirms that "the Roman Church is that which, of all the churches, possesses the highest authority, and the one with which all others must agree." St. Cyprian at the close of that century attests that "the See of Rome is the See of Peter and that that is the principal Church from which springs the unity of the Christian priesthood, and in which error can have no place."

That this supreme authority thus proclaimed by the Christians of the very earliest times was exercised over the whole Christian world is clear. St. Clement, the second successor of St. Peter, intervened and settled a difficulty in the Church of Corinth even during the lifetime of St. John the Apostle. At the end of the second century a later Roman pontiff, St. Victor, decided a question which caused great difference among some Bishops of the East concerning the celebration of Easter. Later on St. Celestine deposed the Patriarch of Constantinople, Nestorius, and condemned his teachings as novel and heretical. In all the Councils of the Church the Bishop of Rome has always held the office of Chief Bishop and no Council has ever been considered as voicing the certain and infallible teaching of the Church in which he has not presided either in person or in representation, or the acts of which have not received his approbation. In the Council of Ephesus, he is called "the head of the Council"[1] and the fathers there assembled declared that in the Bishop of Rome Peter lives and pronounces judgment. In the Council of Chalcedon the same sentiment is plain, in the words of the Fathers: "Peter speaks by the mouth of Leo."

Without citing the innumerable other documents

[1] A. D. 431.

accessible to all who wish to examine what the earliest Bishops of the Church and the earliest Councils held, with regard to the Primacy of the Apostolic See, it is plain even from these few we have adduced, that in the very earliest times when the Christians were most united in the faith transmitted to them by the almost immediate successors of the Apostles, in every doubt arising from discrepancy of opinion concerning Christ's truth and law, wherever such difference originated, in even the farthest and most important dioceses of the East as well as in the West, one universal custom and one unswerving course was ever pursued: to clarify all doubts, to satisfy all inquiry, to finish definitively all dissensions, to define what was true and condemn what was false, the authoritative voice of the successor of St. Peter, the Bishop of Rome, was invoked, was listened to, was obeyed, and unity of mind and heart was at once restored. In all ages are verified the words of St. Augustine: "Rome has spoken; the case is finished."

For sixteen hundred years, therefore, all Christendom proclaimed this principle and invariably acted upon it. Even those who differed from the other accepted doctrines acknowledged it and appealed to it; and if they were cut off from communion with the Church, it was not that they formally denied this principle, but because they persisted in some other particular heterodox opinion. Even those who like Photius, the leader of the great Eastern schisms, finally ended their career of revolt in open separation from the See of Peter, up to the time when their condemnation made it convenient to withdraw from its obedience, frankly and openly taught and practiced this principle of the Supremacy of the Holy See.

Nay more, even the leaders of the great revolt of the sixteenth century in Germany and in England were in accord with the rest of the Church on this point until, like Photius, they found their dutiful obedience to this See to be incompatible with their purposes. Both Luther[1] and Henry VIII[2] again and again in the beginning of that fierce combat which arose concerning the doctrines which they taught and the license which they sought, were in perfect accord with the rest of Christianity on this point until they were condemned by that authority to which up to that time they had yielded obedience.

Then was adopted for the first time as a principle either the national idea of constituting the King as the spiritual ruler, or the more extreme principle of spiritual democracy, or rather anarchy, which made every man his own pope; and both have continued until this day to work out their logical conclusions in the never-ending dissension, disruption, and disintegration which from then till now has been the legitimate result of this defection from the central principle of unity.

So conscious were the leaders of the revolt of the necessity of unity that — oh wonderful logic! — no sooner had they thrown off their allegiance to Rome, who because she had condemned them, was to be condemned forever after by them and their followers, than immediately they imposed with relentless tyranny their own opinions and their novelties of doctrine, and this even to the extent of invoking force of arms and pronouncing sentence of death. So does the revolt of the proud ever end in their tyranny over others.

[1] Luther Op., i, 24–27; Ep. i, 65.

[2] See letters of Henry VIII, particularly to Pope Clement VII, Mgr. Moyes' article in the London *Tablet*, Nov. 21, 1903.

But material force has never yet produced unity of thought and sentiment in religion; and no sooner had these champions of a liberty, which they arrogated to themselves alone, disappeared, than at once disappeared also the semblance of a unity which they had so tyrannically imposed.

The minds of men are not slow to see the practical sequence of an active principle. The leader who sets his own opinion against the recognized voice of Christian authority, being in revolt himself, cannot legitimately complain if those upon whom he imposes his opinion follow his own example, and set themselves up against his claim of supremacy, just as he did against that authority which all Christianity, himself included, had up to that time recognized as the only legitimate one. What was logic for the king was logic for the subject. Nonconformity was surely the legitimate sequel of Nationalism in religion, and Nonconformity has filled the world with wrangling sects and ever-increasing dissension, discord, and confusion, and its ultimate conclusion is utter and complete disavowal of all unity, however weak; nay, further still, total denial of all supernatural faith, reducing belief to pure and simple rationalism; thus finally reaching a conclusion from which even Luther and his immediate followers would have shrunk in horror, but which is admittedly rife around us.

How clearly history repeats itself! The leaders of the revolt against authority in matters of faith ended by imposing authority upon their followers. So to-day, though their descendants hold out the insidious bait of false liberty in the absurd principle of private judgment, as a matter of fact they are in practice as intolerant of one another's views as were Luther and Zwinglius before them.

While they scorn to submit their intelligence to an authority which at least has proved its right to consideration by its unchanging attitude, they are bidden to yield it to one who logically, according to their principles, deserves no more attention than themselves, — an allegiance which no Pope or Bishop has ever claimed.

Few among them will honestly pretend that they have come to their present spiritual attitude by personal investigation. For few of them can honestly say that they have examined every side of these questions which it would be necessary to study with thoroughness and diligence for many years and with unbiased mind before they could arrive at the point of intellectual conviction.

Specious as is their theory, it is admittedly not carried out in practice, nor can it be. Even the leaders of this school of private judgment have not, could not, so exhaust the field of theology and history of Christianity as intellectually to be convinced that there was nothing more to be said upon the subject.

They in consequence must, as they do, accept the dictum of some one whom they believe more learned in the matter than themselves; and to his superior mind they yield submission — at least until another usurps his place. Thus the inconsistency of the principle works out its own conclusion. Their people take their religious belief from them and they take it from one above them, and thus we see the strange anomaly of a religious body which rejects an authority that at least is consistent with itself, and accepts daily an authority which according to its own principles is no authority at all.

This at least they must perforce allow, that since private judgment is their ultimate criterion of religion, the Catholic, who using that right of private judgment,

believes in the authority of the Church rather than in the latest view of a popular clergyman, must even by the logic of their own conclusions be as much in the right as they. If Catholics prefer one Pope to a thousand, it cannot be clearly proven that they are unreasonable in their position, since surely one who claims the right to a thousand heads may ungrudgingly allow to his neighbor the privilege of one.

Where this evolution of doubt will finally end must be clear; either in outright and avowed negation of all the specific truths of Christianity or an unreserved acceptance of them all in an unhesitating submission to the infallible authority of the Church's teachers, the Bishop of Rome and all the Bishops of the Christian Church in communion with him; infallible inasmuch as according to the promise of Christ Himself their voice must ever teach all truth revealed by Him and must ever point out even as He did the only way to eternal salvation. Between this infallible voice, universal and never-ending, and absolute and complete agnosticism there can be no logical middle term. With regard to the Christian religion whose end is eternal salvation to be attained by the means established by Christ there can be only two logical positions of the mind: either, "I am absolutely certain," or, "I know not at all"; either the infallible certainty of faith founded upon the authority of the living voice of an infallible teacher or the negation of all knowledge of a divine revelation. Between these two positions, all men must choose, if choice there be in a matter which concerns the rights of God and the fulfillment of man's eternal destiny. That man may choose is the privilege of that free will which God Himself must respect in His rational creatures. But the

results and responsibility of that choice, if made deliberately, rest upon man, — a responsibility which must be faced in the unimpeachable right of the Creator to coordinate His creatures to their divinely appointed end by the use of those means which He has vouchsafed to place at man's disposal for the achievement of the purpose of His creation.

In other words: God, reason itself dictates, has the right to say by what way man may come into the possession of Himself; and man, reason also insists, must follow, not in the way he chooses, but in the path indicated by God's expressed will. That path therefore is the only one, and all others lead not to God but to the loss of God. It follows clearly from all this that as God has made His will known to man through the words of His Son, Jesus Christ, and as we have shown, Christ continues His voice to the world in the infallible teaching body of His Church, that Church and that alone possesses in its unerring doctrine the certain means of salvation. If this sounds like exclusiveness and absolutism, it is certainly not of the Church's making; it is the exclusiveness and absolutism of Jesus Christ, and he who accepts Him, must accept this truth as revealed by Him.

That the words of Christ are as we have quoted them, and that their obvious meaning and the significance attached to them is the same as that held by the Catholic Church of to-day and ever held by the Universal Church of Christ, are matters of fact and history which may easily be verified by all who wish to give the matter serious study.

That centuries of misrepresentation and antagonistic statements have involved this whole question in confu-

sion and covered it over with a prejudgment which has almost completely hidden the logic of our conclusion and the consistency of our position from the minds of the great mass of those outside the Church, we know by experience.

One has only to read some of the representative works of their best modern authors to see clearly how the very meaning of words consecrated by all antiquity and centuries of usage to express very definite ideas has been twisted and distorted to fit a novel conception wholly opposed to their original and constant significance. Thus "faith" which St. Paul expressly defines as "the evidence of things that appear not"[1] is made to mean "insufficient knowledge." "God" which by all scholars, Jewish and Christian, is understood as a First Cause, personal and omnipotent, is called "world-power." The words "dogma" and "ecclesiasticism" have been distorted under this new nomenclature into "tyranny of religion," while empiricism masquerades under the good old name of doctrine.

The very name of St. Peter is accepted by most of them as if it were a challenge. The mention of Rome has a sound unwelcome to their ears. From the start it has been the intent of the so-called reformers to discredit the authority of the one and to defame the other. It cannot be a cause for surprise that men trained in such sentiments by teachers more famous for their abundance of bitterness than for real learning, either sacred or profane, not so long ago pretended that St. Peter never came to Rome at all; but the opinion is now openly rejected by all respectable Protestant historians.

So true it is that sound reasoning is not always fol-

[1] Heb. xi, 1.

lowed by those who are constantly appealing to its decisions and may be easily clouded by passion and prejudice. But our duty lies in declaring the principles of the Faith clearly and without shrinking, in applying their deductions to ourselves who hold them as a part of the deposit of Faith, and leaving to the loving Father of all to judge of those who differ from them, as He alone can in perfect justice and mercy.

It is not our province to pass judgment upon individuals. It is our bounden duty to proclaim frankly our honest belief, to make known our true position without abating the smallest jot or tittle of its fullest meaning, and to stand for its allegiance in our own actions. No reasoning man can object to such a position, and no honest man can respect any other.

That a great number of serious minds, and earnest souls weary of doubt and questioning and the utter heart-void and mental unrest which fill them, groping and finding nothing, asking for bread and receiving only a stone, are seeking precisely what the Church alone can offer, perfect security of faith, satisfying at once the mind and the heart, the reason and the soul of man, is evident to all who know present conditions. Reasoning men are beginning to weary of this perpetual oscillation, outside the Church's authoritative word, between irrational credulity and blank skepticism, and their minds are oftentimes convinced of the necessity of an unshakable foundation of belief even though as yet their hearts refuse submission to it. They feel now more than ever that the State is insecure without a secure basis of morality. Morality is but faith in action. If one is wavering and weak so must be inevitably the other.

It would not be a difficult task to show that every de-

viation from Catholic dogma has resulted in perverse ethical doctrine, and that the rejection of the Church's teaching has logically led to a profound disturbance of the basic principles of morality; for no one can escape the essential relations between cause and effect. We are not unaware of the folly of those who would attempt to prove that the progress of the race and the perfection of humanity demand this disorder; that groping ever, without even the hope of finding, is the highest prerogative of the mind. But these are merely the shallow pretenses of a school which would make all happiness to consist in science; which would heal the world of all its ills by mere book-learning; which would persuade men that on the stormy ocean of human life with its passions and its vices we should be more content to take passage upon a drifting raft without pilot or compass, rather than in a ship seaworthy and bound against whatever wind or wave to a certain haven. This, they say, is liberty of thought, as if freedom from error were not the greatest liberty of all.

They would, forsooth! have us believe that the search for truth is better than the truth itself; that strife is better than possession. It is the eternal temper of him who by nature seems capable of but one thing — eternal protest.

We look around, not without pity, upon men otherwise intelligent, nay, those who stand forth as the leading exponents of all human intelligence, whose futile claim is that education, not only scientific, but also spiritual and ethical, must be conducted along merely experimental lines. That the world of science, human knowledge of physical laws governing material things, is ever shifting with the progress of research and must ever do

so, we all agree. This is no truth discovered by them; it is as old as Christianity itself. But science of itself does not touch on the limits of religion except in this, that even the laws of nature proceed from the same God who rules the soul, and who in His eternal wisdom has left this part of the realm of eternal truth to man's own energy and investigations.

It was God who gave to our first parents the law of labor in the physical domain,[1] but thanks to the revelation of this same loving Father, the Church could never accept the cruel idea of a God who having created man only for Himself, could leave him during his weary life on earth without certain knowledge of his sublime destiny and the certain means of finally entering into it.

We leave to these paragons of modern learning and this apotheosis of a mind as weak as humanity is frail, the poor consolations of the religion of empiricism. The Church has centuries ago, by Christ's revelation and teaching, passed forever beyond this helpless infancy of mere physical experimentalism. She accepts as useful its ever-varying theories for human progress in material life, but she has beyond this and above it the unshakable certainty of absolute truth, God's word in God's Church; and while using as she passes through the centuries, all human aid for the temporal welfare of her children with that maternal love and protection which has ever characterized her, she can never be guilty of that folly which would exchange certainty for doubt and prefer the eternal vagaries of man's scientific theory to the never changing because certain truths and principles of God's revelation; nor could she be as one who would barter for the

[1] Genesis iii, 17.

"city of vanity"[1] and the "house of bondage"[2] the unfailing light and freedom of her Father's house.

To relegate the principles of religious belief to an atmosphere of abstraction without practical and concrete effect upon the world and the State, and therefore to say that the matter of creed makes no difference in fact — the axiom of indifference — is strange reasoning indeed. Action is but will made manifest, and the will follows a conclusion which has been reached by the mind. A terser way of expressing it is the common phrase admitted universally: a man acts as he thinks. As the principles of religious belief must, if the believer is sincere, act upon the mind, intimately and directly controlling its very first movements and their conclusions, it is plain that they must inevitably move the will and therefore become evident in their effect finally upon action itself.

The man whose moral actions are no evidence of his belief, whose belief in no way directs his moral code, is a contradiction in himself. We are now not speaking of any man in particular, but of religious organizations in general, and we repeat: the body politic must in the end feel the inevitable consequences of a condition where religious principles have no sure and fixed basis of certainty; where there is no authority which teaches clearly and strongly the eternal truths upon which faith and all morality must have their certain foundation.

Here again we insist that the position of the Catholic Church is the only true safeguard of a Christian state, inasmuch as her doctrines, both concerning divine truth and man's duty to God, to himself and to the world preserve in its integrity and force the whole moral order.

[1] Isaiah xxiv, 10. [2] Ex. xx, 1.

A system which leaves all this to the individual opinion or to ever-varying teaching, or which has no active influence to direct or control it, must logically renounce all pretensions to maintain order in society.

Unless there be a supernatural basis for obedience in faith to a divinely established code of morality, the very first and most essential quality for government in the state is lacking — obedience to law and respect for authority. To quote the words of Leo XIII in his Encyclical, "Affari vos": "The very nature and force of all duty come from those special duties which bind man to God, who commands, forbids and determines what is good and evil." If these duties to God are enunciated or believed as uncertain or insecure, so infallibly must the performance of human duties towards one's fellowman and the State be obeyed reluctantly, uncertainly, or not at all.

Obedience to man is based on certain law which commands obedience to God. Take that away and the whole structure must inevitably fall. The only alternative to divine authority, an authority unmistakable and infallible, as the restraining force which makes human society possible, is force of arms — and that is tyranny.

To a republican form of government more than any other is the restraining force essential; and if essential in a homogeneous republic where all are of the same nation, how imperatively is it demanded in this democracy made up of every nation under heaven. For democracy is the rule of the people, and as the people believe so will they rule. Christ announced the only certain principle of true government when he said: "Not my will but thine be done;"[1] conformity of the will of

[1] Luke xxii, 42.

the ruled to the ruling power motivated by obedience to the Divine Will. That principle is set forth, manifested, and consistently and undeviatingly followed by the principles of the Catholic Church, and by her alone adequately and authoritatively imposed.

The mission of the Church, like that of her Divine Founder, is not directly concerned with economic or political organizations, but essentially with the relations of man to his Creator. But as she lays down as an inflexible principle of divine Truth that all authority is from God, by asserting and maintaining her own authority, she lays the only foundation upon which civil authority can safely rest, and she repeats to her children her Master's words: "To Cæsar, Cæsar's, and to God, God's."[1]

If the religious sects around us have no infallible authority and no consistent right to demand a moral obedience to their doctrine, but each is left to his own conclusions, what remedy can they prescribe for the social evils? If every one *may* be right, why should they complain that socialists and even anarchists quote Scripture to prove their views? They may laugh at Dowieism, and shrug their shoulders at Eddyism, and scorn Sanfordism; but the latest false prophet, and the high-priestess of Christian science, and the patriarch of Shiloh are merely logical exponents of their own system, and really have as much logical right to their position as the followers of any other sect.

Only yesterday the papers gave an account of a prominent exponent and spiritual leader of one of the most conservative religious bodies outside the Church, in which he openly attempted to justify lynching. The report tells

[1] Matt. xxii, 21.

of a dissentient voice or two among the prominent clergymen present, but in this we see only individual dissent, which he may with all consistency disregard, as undoubtedly he will. And he is a teacher in Israel! Truly this is indeed a case of the blind leading the blind. The humblest priest of the Church or the most famous of our Bishops who would dare to teach a doctrine so utterly subversive of the most rudimentary principles of Christian morality and the essentials of civil society, would be instantly compelled to retract his false doctrine or be cut off from her communion. But for this, there must be a duly constituted authority with the right to judge and pronounce, and again we must repeat, outside the Catholic Church that does not exist; nor can it effectually exist.

We may well hope that if men are unwilling to accept that authority, they will at least for the safety of society persevere in the inconsistency that while they disregard her divine rights, they continue to put into practice the principles which the Church alone can safeguard. Happy will it be for society if they always continue to animate public sentiment and form prevailing social opinion.

In whatever relation therefore we consider man as a rational, active agent, we cannot escape the manifest correlation which binds him on all sides — whether we study him as an individual or as one among his fellows. As he is not an absolute existence, as he cannot exist alone in the universe, he can never be viewed as a being independent of relations with others. On every side, since on every side he is dependent, he must be confronted with duty, submission to essentially imposed conditions, — divine duty as it regards God, human as it regards man. Yet even the human duty is in its foundations divine

even as both soul and body are creatures of God. To perform that duty which he cannot escape without the penalty which omitted duty entails, he must know clearly what it demands. Hence, just as the State must promulgate its law, so must also the Church, in an adequate, clear, and audible manner, defining what must be believed and what must be done in the complete fulfillment of duty towards God and man.

Let us now see how and by what method His Church announces this to the world. The law of Moses graven by the finger of God upon tablets of stone taught what was to be done and what to be avoided — thou shalt and thou shalt not. So the voice of Christ's Church teaches what is true and condemns what is false.

When doubt arises and the faithful stand at the cross roads of opinion the never-failing guide points out the certain way; and when the wolf, sly and stealthy, frightens the lambs and scatters them in terror, the vigilant eye of the Chief Pastor detects him from afar and with a warning cry he routs him from the field.

The Bishop of the Church stands like a sentinel. His see is a watch tower whence he scans his own peaceful camp, ever alert against aught that could work disorder in the ranks. The Bishops are responsible each for his portion of the vast spiritual army whose banner floats over the whole world. And the Universal Bishop, Rome's Pontiff, higher still in his apostolic eminence, keeps vigilant watch over all, Bishops and people alike. He holds in his keeping the sacred deposit of faith and guards it against all attacks whether from within by innovation or from without by ignorance or malice, not a word must be altered, nothing added or subtracted, holding close to the command Christ gave: "Docentes eos servare

omnia quæcunque mandavi vobis."[1] As he alone is the Supreme Shepherd he alone can rule the whole flock; define infallibly what is to be believed as Christian faith, command with universal authority what must be accepted as certain principles of Christian morality, and direct whatever must be observed to preserve unity in liturgy, which is the expression of faith in the solemn and public acts of worship.

In all these matters his word, when he speaks as Supreme Teacher of the Church Universal (*ex cathedra*), must be accepted by the faithful as certain and indubitable, as infallible; not because of his learning or his sanctity, or for any other personal qualities or preëminence, but because he is Peter's successor, the impregnable rock upon which the perpetuity of the visible Church of God rests.

What in that capacity he proclaims as divine truth, as a doctrine contained in the deposit of faith, revealed by Jesus Christ and always taught by the Universal Church and believed always by all the faithful, is to be unhesitatingly accepted as an article of faith. When, to give greater solemnity to such definition of truth or condemnation of error, all the Bishops of the Church, convened in General Council under his presiding authority, pronounce upon the truth or falsity of a doctrine, that, too, is final, decisive, and universally binding upon the whole Church.

These two supreme teachers alone can declare or define that doctrine or moral law which is binding upon the faith and morality of the faithful all over the world. And it must be plain that if the Church can ever claim to bind or loose, to teach or condemn with the certainty of

[1] Matt. xxviii, 20.

absolute sureness and security from error, it must be when she teaches thus.

To sum up, therefore, and briefly to recapitulate the substance of what we have said in this letter, we repeat: —

That every society or community must have in itself a principle of order and unity, a legislator, or legislative body whose right it is to make laws binding the individuals within that community to that order and unity of thought and action necessary for its existence.

This legislator or body of law-givers is supreme if it has jurisdiction over the whole body, and subordinate if only over a portion of it.

This legislative faculty is proportionate to the end proposed for attainment, material and temporal, or supernatural and eternal; and the dignity of the office will be ranked with the dignity of the aim of the society.

Civil society has as its end temporal happiness; its legislators therefore have the right to make laws for that end; and it may compel its members to obedience by material force, and punish offenses against it by corporal punishment, imprisonment, labor, and fines.

By the force of the same rational principle, the Church whose end is the eternal happiness of the soul must have her legislators, within whose right spiritual abides the power of making spiritual laws directing all to that end; and consequently, since every law has its sanction, the right also to compel spiritual obedience by spiritual punishment, which, since man is composed not of soul alone, but of soul and body in a spiritual manner, reaches even to the body — prayers, fasting, etc.

As this spiritual authority, supernatural, eternal, is a realm above and superior to civil authority, human and temporal, it transcends the latter in dignity and is inde-

pendent of it in power, though it may when expedient, accept its aid.

This spiritual authority in the Church is universal in the Pope and in the united body of the Bishops in communion with him; and local and particular in the individual Bishops.

The whole body of the faithful is bound in spiritual allegiance and obedience to the laws emanating from the Holy See and to the definitions and proclamations of a General Council.

The faithful of each particular diocese are bound to hear, respect, and obey the directions, injunctions, and prescriptions of their local authority, the Bishop governing in harmony with the universal authority; and when thus guided in the exercise of his local authority, his voice, correcting error or abuses, whether in matters of faith or morals, discipline or liturgy, has for his flock the full force of spiritual law, and therefore the sanction of law also; so that those who disobey or disrespect it are amenable to the penalties attached to such offense.

As the law emanating from the Pope is embodied in Apostolic Bulls, Briefs, Encyclicals, and Constitutions, so the legislation of the Bishops is promulgated by the acts of Council, general if the need is general, and plenary, provincial, and synodal as the local discipline and order demand. Each and all have that force, limitation, and sanction attached to them by very explicit and defined decrees.

The representatives of the supreme authority whose duty it is to voice or enforce the general law in particular nations are the Pope's Nuncios or Delegates, and to them as his local vicars that honor must be paid and that

deference manifested which are due to him in whose name they act.

Following further the same principle into all the ramifications of its coördinate life, while all priests must be honored as the dispensers of the mysteries of God, the Sacraments of the Church and the word of God, the parish priests, rectors, or pastors, inasmuch and in so far as they are the local representatives and vicars of the Bishops, are to receive from all within the limits of their parishes, whatever be their station, in those regulations which concern local administration and discipline, that coöperation and respectful submission without which the unity and order of a diocese could not long endure.

Thus the life-blood of Christ's mystical body circulates from the Sacred Heart of Jesus through every artery and every smallest blood vessel, which reaches to the minutest division of the humblest member; and thus the active veins return to that heart for purification and life the smallest impurities or the lifeless particles the accumulation of which in circulation would clog the whole system and bring disease and death.

Such is the marvelous organization of the Church of Christ, compelling the wonder and admiration even of her enemies, because she is the design and the work of God. No one can ignore her; neither those who lovingly submit to her sweet yoke binding them strongly to Christ, nor those who stand apart from her and either marvel at her all-pervading influence or vainly murmur against her ever-growing progress through the centuries and all the nations.

She is perfect because she is God's; and even though men would have it that she is the perfect design of some

master-mind of man, no man can behold this design in action, perfect, universal, perpetual, and not be driven to admit that even though the system were human, its acceptance and its fulfillment is and could be only the work of God.

It was the wild dream of a pagan emperor to subdue the world to his power by force. It is the most manifest and most obvious fact in all the world that Christ has by His Church accomplished this as an evident reality by love.

This is our glory and our unspeakable privilege: to be partakers of the fulfillment of God's eternal plan by membership in His Church. If to be a Roman was once greater than to be a king, it is to-day more true that to be one of that spiritual commonwealth whose high citizenship embraces the whole world and whose centre is Rome, is more than regal honor. "Sicut Christiani ita et Romani sitis."[1] Catholic and Roman — the title thus universal is our most precious inheritance.

And while we prize it, let us guard it. Even as the crumbling of a small stone in the foundation may be a menace to the solidity of the house; and as a small aperture in a dike may threaten a destructive inundation, so if the spirit of loose submission once enters, though the breach appear but narrow, it surely will, unless checked in time, bring an unfailing consequence of evils. The whole endless chain of the divine system of the Church's government must continue, not only unbroken, but strong in every link, and it must be constantly welded together by "patience and doctrine," by knowing our duty and unflinchingly performing it.

To lean with too great assurance for the future upon

[1] St. Patrick to the Irish nation. Book of Armagh, fol. 9.

the fact that to-day among us reigns the spirit of unity of faith and reverence, would be short-sighted indeed. To what do we owe this strong sentiment of respect and attachment for the Holy Father, for Rome, for our own Bishops and clergy? Is it not precisely because of our fathers in the last generation who suffered for it with the spirit of generous confessors of the Faith, delivered it intact into our hands, and by the stories of their courage in defending it as a precious jewel, have imparted to us something of their noble adherence to it; and unless we transmit this inheritance to those now growing up in easier and therefore more dangerous times, is it not simple rashness to imagine that our descendants will be as faithful as our fathers? God will not perform miracles of which we are unworthy. No! each age has its special dangers and special safeguards, not of miraculous intervention but of appropriate human energy. In the past the very bitterness and bigotry of an opposition arising from ignorance or racial antipathy was, as it proved, only the cause of a stronger loyalty and union among the faithful. And now that gradually there is beginning to be more external toleration and a better conception of the Church among those who are not of her, what will be the only means to safeguard your children against the spirit of indifference, which is around us and may soon be among us? Nothing but the clear and clean enunciation of your basic and essential doctrines, without mincing words or covering their meaning. Nothing but a constant reiteration of Christ's words: "If he hear not the Church let him be to thee as the heathen," [1] and that other frank definition of our position forever: "He who gathereth not with me, scattereth." [2]

[1] Matt. xviii, 17. [2] Matt. xii, 30.

In the past our fathers here were only welded more firmly in the unity of allegiance to their Church by racial differences from without. Let us be careful lest racial antipathies from within break down that which was reared with labor and suffering and tears.

Hitherto the problem of racial and national feeling has been one between nation and nation; and Rome alone, the centre of all, by wise and patient legislation and charity, has preserved the just equilibrium of discipline.

Now every Bishop in America finds himself, owing to the growing variety of races in his flock, face to face with a problem which until now and here was unknown except to Rome. What but the clear knowledge of Catholic duty and Catholic principle showing this duty, what but the common faith and common obedience, and the fruits of eternal patience and true doctrine, can preserve, along with the Catholicity manifest here as never before elsewhere, that unity without which Catholicity means only discord.

No one may stand by in passive indifference; but each must act in the perfect harmony of that divine law which governs all. How else but by strictest vigilance and observance of this essential principle can the Church in America, the variety of whose membership, unique in all the Christian world, composed as it is of the children of every nation, East and West, with their national customs, sentiments, and even liturgy, be held firm in the order and discipline of the common Catholic Faith?

Look abroad and behold how unscrupulous men are systematically working to weaken the Church's strength. First, Religious Orders are the object of attack, because, forsooth, they are aliens to the country or their govern-

ment is alien! The cry is as old as Christianity. It is nationalism against Catholicism. Next, the blows are directed nearer: it is the appointment of Bishops and the rights of the supreme authority of the Church that are curtailed. This too is alien! A national authority composed of men without faith or conscience would reduce the Church's anointed rulers, as Russia, as England, as all the schisms have ever done, to the pitiable condition of mere slavery to civil tyranny, and make of God's appointed leaders mere puppets of the State. And when that is accomplished the rest is easy. The Bishops' allegiance to Rome once weakened they are shorn of all their strength, their spiritual power is soon a shadow, and their authority over their flock, and the priest's respect from his people must inevitably and in quick sequence disappear. The beginnings seem small; the results are incalculable. The attack is methodical and well studied, and with the story of past victory before them in the evidences of countries once flourishing in the beauty of the Catholic Church and now practically infidel, our opponents are sure of their triumph if once an opening is made in the solid wall.

While we watch with prayerful interest the warfare waging in other lands and especially in that land to which in the Faith we owe so much, let us not flatter ourselves that we must always be immune. We thank God that in our nation, protected by our noble constitution, we are ever safe from the blows which are leveled by the government against the Church in France. But the danger may come, not in attacks from without, but from weakness within. The present malicious leader in the dire warfare against the Church in France was once one of her children. No, there is no security but in constant

vigilance, — a vigilance that does not wait until the outposts are down, but which by recalling to all the clear principles of Catholic truth, strengthens the mind to know duty and the will by God's grace to do it.

And we, who remembering Christ's words to the pastors of the flock, are but the least among you,[1] pray God so to unite the minds and hearts of all, of Pastor and flock, that preserving the unity of the Spirit in the bond of peace,[2] we may realize in so far as in us lies the prayer of Christ, that we may be one with Him and His Eternal Father.[3]

Nowhere is the harmony which should bind the Chief Shepherd of a diocese to his priests stronger than among us. Let this evident example of union be imitated by the faithful of our Diocese abiding in dutiful unanimity with their priests, and by God's grace our portion of the flock of Christ will be a living witness of the Church's perfect unity.

May God, the Shepherd of all, preserve in the minds and hearts of you all, beloved brethren, priests and people alike, these principles and the love of them.

WILLIAM, Bishop of Portland.

Given at Portland, Ash Wednesday, A. D. 1904.

[1] Luke xxii, 26. [2] Eph. iv, 3. [3] John xvii, 11.

PASTORAL LETTER OF FAREWELL

WILLIAM, By the Grace of God and of the Apostolic See, Archbishop of Constantia and Administrator of the Diocese of Portland, to the Reverend Clergy and People of the Diocese, Health and Benediction.

The overruling designs of Divine Providence shape not only the destinies of nations but of men, and if it be true that not even a sparrow falls without the knowledge of this Providence and in obedience to its laws, it is certainly true that this poor instrument which God deigns allow to bear a large share in the government of His Church is guided to his destiny along lines the significance of which he little realized, but which at their terminus reveal their whole scope. This Providence by the voice of the Vicar of Christ has spoken to me once again and calls me to the high post of Coadjutor Archbishop with right of succession of Boston, one of the great Sees of this country and of the Church.

As I look back over the years of preparation which have unconsciously been shaping and forming ideas and ideals to this end, I am grateful to God. For if I have not gained something from the multiplied and varied posts which I have occupied during the past twenty years, the fault is certainly not of the bounty of that Providence which has opened to me so many avenues of the Church's life. Many and varied are the positions in which during the past quarter of a century I have done service: prefect in the Seminary, curate in a humble parish, even during the early years of curacy acting as parish priest in

the long continued absences and illness of the pastor of my first charge; many years of work in the most crowded quarter of a great city; in charge of Sunday School work and the education of children, at the head of Confraternities and Sodalities of young and old, shoulder to shoulder and elbow to elbow with the the poorest of the poor and most miserable of God's creatures, and at the same time by a strange series of circumstances, on terms of intimate relation with the heads of government in the City and the State; suddenly without any foreknowledge of mine or suspicion of what was working, brought back to Rome as Rector of the American College, there to learn by many years of service the life of a school for the training of ecclesiastics, the study of the character of young Levites, and the qualities requisite for Holy Orders; living at that time in close relation with the great Pontiff who has passed away and in close touch with those who govern the Church; gaining the unspeakable advantage of knowing the qualities which made them, of breathing in with the air of Rome the anima of the Church's life.

And all the time experience only increased my strong conviction and strong faith in the divine character of God's Church and the guidance of the Holy Spirit in its government — the necessity of absolute cohesion with the centre of the Church growing into my very bones and brain and permeating my soul with the feeling that nothing could go wrong when there is attachment and devotion to the Holy See. There too I enjoyed the advantage of personal acquaintance of the great Bishops of this country, their work and their zeal; an acquaintance which, on account of my peculiar position as Rector of a National Institution at Rome, brought me into closer study

and contact with the hierarchy than I could ever have gained elsewhere. And there moreover this same position led me into acquaintance with many of our national leaders from all over the country, representing all varieties of civil, religious, and social life of this nation, and gave me opportunity of seeing from a distance and in better perspective the full meaning of that life and the place destined for it in the Church and the world. All this is the meaning of my sojourn in Rome, more than enough to train any man of open eyes and ears to responsibility. Certainly the fault is his if after years of this training he falls short.

I take occasion to repeat here that to any man with real love of his people and country no place is there where true patriotism, that is, true knowledge and sincere love of his own country and people is developed more than by such a residence in the Eternal City; which revealing to him at the same time the good qualities as well as the defects of his own fatherland, trains his mind and his heart to a citizenship of the world. The story of Rome is the story of the world, an epitome of all nations. No phase of history, religious or civil, is new or surprising to her, for Rome is Cosmopolis.

After all this, returning to my own country, I took up residence among you as Chief Pastor to be initiated into the practical work of an American Bishop.

You have only to reread my address of July 4, 1901, to realize the sentiments which inspired me then and which now, thank God, have only grown stronger. At that time I expressed my gratitude to God that my work as Bishop was to be among a clergy so hard-working and loyal to their Bishop and a people so devoted to their priests and to their Church. Now nearly five years have

passed since those words were spoken and every year has strengthened this sentiment. For the Bishopric of Portland is no sinecure. The territory of the Diocese is immense. The material labor of covering that Diocese in Visitation and Confirmation requires great zeal and physical strength. No man who has not accompanied the Bishop on visits to the most remote districts, to the large manufacturing city by the river, the little hamlet among the hills of the North, with all their variety of character of population and difference of language, race, and occupation, can ever realize the burden that lies upon the shoulders of him who is intrusted with the spiritual government of the Diocese of Portland. To maintain harmony, to bring out of variety concord and unity, to find the place for the man and the man for the place — this is a work which can be performed only by him who besides the help of divine grace has also great breadth of sympathy and extensive knowledge of men. Five years of such work are equal to many times that term in a Diocese less varied, less extensive, and less laborious.

Now, after these years I leave you, to work in another field. As I am grateful to Divine Providence for my knowledge and experience gained by my work as Rector of an Ecclesiastical Seminary, and my sojourn in the Eternal City, among its great men and monuments, listening as it were, to the voices of the living and the dead, so am I also grateful for the years of my Episcopate in the Diocese of Portland, where I had begun to put into execution something of the ideas and ideals begotten of my experience, the fruits of which I trust may mature and ripen under other and worthier hands.

Looking back, I repeat, upon the past twenty-five years, and recounting to myself the unspeakable graces

of preparation which He who rules all things has placed in my path, I cannot but say that, humanly speaking, to few indeed have such advantages been given. And therefore I tremble to think of the results which ought naturally to be expected. But He who gave the gifts in such abundance will, I am confident, not allow them to have been bestowed in vain, since they were given not for the individual receiving them, but for the welfare of His people.

You will agree that five years of such life as I have lived among you, in closest touch with priests and people of our own Church, as well as on terms of friendly relation with the civil heads of this great State, with its strong and sturdy citizens of every walk of life, give me a certain right, now on the eve of my departure, to speak a word of counsel and encouragement.

First, as the affection of my heart is naturally greatest for the priests of this Diocese, let me counsel again and again, unity, harmony, loyalty. As no one of you is working for himself, but for the great cause we all have nearest at heart, the salvation of the souls intrusted to our care, so no one of us must separate himself from the bond which alone can secure for this object the certainty of success; namely, willing and loving obedience to the Church's laws and doctrine, and to him who among you is the teacher and representative of the one and the other; and in the same line, unbounded fidelity to the See of Peter, and to him who in the Church Universal holds the place of Peter, the Vicar of Christ.

This is the note which has dominated every word I have spoken to you. Were I to remain with you forever, I should forever go on repeating the same words, for I know, as you know, that without this bond of absolute attachment

to Church, Bishop, and Pope, whatever we may do will be done as one sowing to the wind; that without this we are as the laborer who at the end of his days finds no harvest, as the servant who after years of service is only profitless. These words are as true as when Christ spoke them to His Apostles, for He was their Bishop, and they were His priests.

He who looks into the condition of the Church all over the world, must be convinced more than ever, that if there is any danger lurking in secret, ready to sap the strength of even a divine organization like the Church, it is precisely the growing danger, which faces us in this country not less than elsewhere, of a weakening organization, a weakness which unless we are on guard may be tempted to manifest itself as it always has, in the entire history of the Church, in that part which should be the strongest of all, the bond of absolute unity, of obedience, submission to law, coördination of work between the clergy and the Chief Pastor. When that is well, whatever else may need reform, nothing can impede the irresistible progress of a Church, whose soldiers follow the lead of the General-in-Chief, whom God Himself has promised to guide — and the word of the Lord is true forever.

If I speak these strong words to you now, let it not be understood that I have seen such a weakness. Far from it. In the five years I have known you I have never once witnessed anything but the most satisfactory union between priests and Bishop. But I speak for the future, not for the past; for him who comes, not for myself who leave you. And I speak because the evil is in the air. The scent of its harmful breath is sensible in the spirit of the age, and as he who would stem the torrent that threat-

ens the peaceful plains and fruitful valleys must be ever vigilant to discern the smallest breach in the dam, so he who before God is responsible for the Church's peace must be on the alert for even slight indications of a weakness in the wall, which is the bulwark against laxity of discipline and confusion of energies.

Outside the limits of those laws so wisely framed for the control and guidance of those who labor in the Vineyard of the Lord, there are many fields where the individual is free. But he who placing his hands in the hands of the Bishop on that ever-memorable day of his ordination, promises obedience and reverence, cannot withdraw those hands with impunity. God has heard his promise and his vow, and they have been registered forever, and his actions for or against that promise will be the sum-total of his priestly life, which must inevitably stand for or against him on that day when God judges all men. To be true to the high ideal of that first day of one's Eternal Priesthood against the shock and turmoil and temptation of one's daily life, filled with human infirmities on one side and the other, is the grace, of which the priest stands most in need. And I dare say that the merciful God who pardons the frailties of poor humanity and understands the weakness to which all flesh is heir, whose guiding hand keeps straight in the main the course of one's priestly life, deflected though it may be to the right and left by a thousand natural impulses, will not so easily condone that offense against the sacramental grace, which is the fruit of that vow of obedience given into the hands of His representative, the Bishop, on that solemn occasion when the oil of ordination was still fresh upon our hands.

The priest who is true to that vow may fear his own

weakness, as he should, but he can confidently trust that the virtue of obedience and reverence will bring him safely through every trial, will bless his every labor, will win even his enemies, and will be his crown when at his life's end those hands grown weak in service lie helpless but blessed.

The work that faces each one of you in his respective place in this Diocese, is such as requires great devotion and great self-sacrifice. No priest can be happy here who is lacking in these virtues, and their reward is almost the only one which he can look for, and I ascribe the fact that nowhere else is to be found a happier priesthood than here exists, to the fact that the priest of the Diocese of Portland is busy from Sunday morning till Saturday night in the work of his priesthood and nothing else. The success of that work is his only joy; and when this is true God gives both the success and the joy that follows it. And as the joy of a holy life is the best gift of God, I repeat, the priests of this Diocese have nothing to envy in those elsewhere.

Everywhere in the Diocese are unmistakable evidences of growth, and only the conservation and propagation of the virtues of the older priesthood, among those who go forward to meet new situations will guarantee the special strength corresponding to the numerical growth.

To the younger priests therefore especially, much more than to those whose deeds have proven their valor, these words are addressed. Imitate those who have gone before you and learn the lesson which their lives teach, and the spiritual condition of the Church of Portland will have nothing to fear.

To the faithful I have only to say a word of gratitude for the magnificent spirit of Catholic devotion which is

everywhere visible throughout the State. From the first day I came among you as your Bishop, I have received every proof of reverence and affection. It is a common saying, that as the priest is, so is his flock; and as your priests devote all their energies, their labor, and their days to your sanctification and edification, it is not surprising that the fruit of their labor is manifest in your lives.

The Catholic population of Maine is composed, like the Church Universal, of children of different races and tongues, bound together by common faith and common allegiance; and this community of faith and allegiance must be your pride as it is your best safeguard. Let no difference or divergence of language or customs ever weaken that faith and your dutiful submission to him whom the Vicar of Christ sends to govern and guide you. He by his very position is above all differences and has in mind only the harmonization of variety into unity. He and not you is responsible for the common welfare of all. To him alone is intrusted the spiritual well-being of all, and to him, therefore, God gives that lofty view which is seen only from the height of His sacred mountain, and that detachment from party and particular influences, which can animate only the occupant of his high post. Not the good of one or a few, but the general good of all is the object of his rule; and this, in all the varying influences of growth and variety, must be constantly kept in mind and clearly understood by all the faithful.

As you have cast your lot among the people of the United States, you must take your place side by side with its best citizens in the love of this country, in the bearing of its burdens and obedience to its laws, and your faith, if you are true to it, will only help you the more in the

duty which its citizenship imposes upon you of fitting your children for the future which its liberty and beneficence hold out to them. As you must be devoted and loyal and faithful children of the Church, which is Catholic and Roman, so must you also prove by your civil acts and lives that you are grateful for the privileges of this country's citizenship, and yield to no one in strength of allegiance to its institutions and its laws. As you live by its bounty, so you must be ready if need be to die in its defence.

Remember that your children will follow where you lead them. Therefore you are bound by the law of God and the Church to set them the example of good Christian lives and ensure their eternal salvation as well as their earthly happiness by a thorough Catholic education: that is, an education which while preparing them best for their station in life and the fulfillment of their duties as Americans, prepares them also for their highest moral obligations and sets them straight in the path which leads to the eternal fatherland.

Let your generosity for the good works of the Church be equal to the sublimity of your faith; and God will bless your lives and console you in your trials and difficulties.

I cannot here fail to say one more word to those among whom I have lived in sympathy and civil concord, who though not of the Household of Faith, are to me dear as sons of a common Father, the God of whom we all are the children. My heart is full of gratitude when I review now the numberless acts of kindness, generosity, and courtesy which have been done me from all quarters among the citizens of this State. In my journeyings to and fro from the centre to the extremities of this great State,

in the highways and the byways, in the streets and on the railroads, in private and public life, I have met no one who has not shown me respect and even reverence ; and no onlooker who did not know could ever be led to suspect, judging from the attitude and actions of those around me, that I was the Bishop of a small minority of the population and not of the citizens of the whole State. I have had the honor of the friendship of two of its Governors, each of whom has seemed to outrival the other in courtesy and civility. I have met the Mayors of almost all the cities of the State and by them also have been shown the same deferential attitude. My social relations have brought me into close touch in Portland with judges of the Federal and State Supreme Bench and local magistrates, with civil officials of all degrees, with the men of the various professions, and merchants of high standing, and the record has been invariable, — consistent courtesy and mutual respect. I have endeavored, and I think my endeavor has been appreciated, to make it clearly seen that our differences in religion do not make it impossible to live civilly and socially in concord and peace.

And to all those who have thus made my life during these past years a grateful memory of pleasant relations and brotherly esteem I offer my profoundest gratitude and bespeak for my successor the same blessing and benevolence.

I am sure from what I have seen that the citizens of Maine realize that a Catholic Bishop is and always will be among their first and best citizens. And while on the one hand, he stands, as he must stand, for his Church, he will also ever be a promoter of order and a bulwark against whatever is subversive of civil righteousness and civic rights.

When I came among you five years ago I brought to all a message and a blessing from the great Pontiff now dead; and now at my departure I bring the same message and blessing from the great Pontiff living, who in the few years of his Pontificate has won the love of the whole world and whose beneficent influence has extended to the farthest East, to the Empire of Japan.

May that blessing rest upon you all, upon priests and people of this good Diocese and upon every citizen of this great State. And to this I add my own feeble prayer — God bless the Diocese of Portland — God bless the State of Maine. Farewell.

WILLIAM, Archbishop of Constantia,
Coadjutor of Boston.

Given at Portland, Dominica in Albis, April 22, 1906.

FAREWELL ADDRESS TO PORTLAND.[1]

I HAVE come to say farewell to the city and diocese of Portland. The same voice of authority which five years ago gave the ecclesiastical government of the priests and people of this See into my hands — the only authority which has power to call and send in the Church — has now spoken, dissolving the bond which bound us together and directing me to take up my duties in another See.

I look back upon the five years passed among you and I am grateful to God for all they contain. For all: for the experience gained, for the growth I have helped to nourish, for the progress made, for the good feeling on all sides fostered and cherished; and I can say with the deepest sincerity that even as in Ceylon they say that the bamboo's growth is positively visible to the traveler who stands to watch, so Catholicity, its interior development and its exterior prestige, have grown under my very eyes.

Five years ago I came to you a stranger. Since that day it has been my pleasure to witness, in signs, the sincerity of which is unmistakable, the rapid maturing of a union too deep to be severed by my change of residence to another See.

Looking back to the day when I came to Portland as a young Bishop with a great work to be accomplished, I can say here in God's presence that I have given all I had to give to doing that work, and while I have often

[1] Sunday, September 9, 1906.

wished for more power to accomplish what stood before me day by day to be done, I have never felt, nor do I now feel, that in my heart's wish to execute my full duty as Bishop of Portland anything was lacking. I look back with consolation, with joy, with peace to that interval, because I am convinced upon examination of the work done, that were I to do it over again, while wishing for greater strength to bring greater results, I would nevertheless pursue the same line of action, the same method of work, the same plan of operation. And I can say with full consciousness of all that has taken place during my occupancy of this See that as far as my lights, as far as my powers have reached, I have done my duty to you, to this city, to this diocese, and to this State.

To you. You know what has been done and with what limited means at my disposal. This temple has been completely renovated from the floor to the ceiling. If in all America there is a better equipped cathedral in all that pertains to the dignity of worship and the glory of the House of God, I do not know it. And the work has been so thorough and so complete that for many years to come nothing more will be needed. The story of the life of the august Mother of God, Patroness of this temple, glows from the windows, and wherever you sit or kneel, the light of her holy face shines upon you and draws you to her Divine Son.

The same precious vestments which clothe prelates in the great basilicas of the world adorn this sanctuary. The music of the Church, so important a part of her liturgy, has been cultivated, and is executed in a manner very seldom to be heard, even in the great sanctuaries of the Old World. And the devotion of those who have

given gladly their time and energies to make the choir of this cathedral well-nigh perfect and its singing well-nigh unique, is too well known to all, too much appreciated by you all to need mention here. Five hundred children and the whole congregation chanting from beginning to end the whole service of Vespers and Benediction in all its entirety and with a precision to excite wonder, is a sight to be seen rarely in a lifetime. Here it has grown so common as scarcely to call forth a comment.

I feel that in a word whatever concerned the beauty of the church within and without — its walls, its windows, its ceremonies, its ritual, its music — great things, yes, really great things, have been accomplished in an incredibly short time with means which, compared with the accomplishment, were limited indeed. And all this is due to your ardent coöperation in every plan I proposed, in every improvement I requested. To you, but most of all, to God, be the glory.

But the real glory of God's house is not in the beautifying of the walls, nor even in the richness of ceremony and ritual. It is in the hearts of His children, those hearts which, more even than cathedral shrines, are meant to be temples of the Holy Spirit.

I feel confidence here, also, that nothing which could be done was allowed to pass, to minister to the spiritual wants, to edify and raise up a people God-fearing and virtuous. The love you exhibit towards your priests is a proof of what they have been to you. In the pulpit, in the confessional, at the sick bed, and in the house of death, everywhere I have seen to it that your spiritual needs were supplied, and supplied bountifully and with the best I could give or procure. Confraternities, sodalities, altar societies, congregations of every religious

character, have been erected and fostered, that not only actual spiritual necessity might be relieved, but the overflowing bounty of the Church to pious souls might be at hand for whoever asked for them.

More than this. Looking out on the civil and social life of Catholics here, I discerned that other needs than merely religious existed. The dock laborers stood in the cold of long winter nights without a roof to cover them or a fire to warm them, unless indeed the roof and fire that led to bad company and vice.

To-day, facing the wharves at the very place where before intemperance lured them, stands a convenient club house, equipped with every form of innocent amusement, and where every form of food and drink, except those which destroy body and soul, is at their disposal. That Workingman's Club has transformed that district. It will do much to transform whole sections of Portland. May they who have helped to erect this home of honest pleasure and comfort receive God's blessing a hundred fold.

Besides this really great work, not the less great because its results come silently, during these five years were formed the Catholic Union for the older men, the Ozanam Club for the younger men, the Holy Name Society for the boys, graded in such a way that each contributes to the welfare of the other and administers to the other's growth. They must, like all such organizations, pass through their baptism of fire. They must meet the difficulties which come with development and growth, but they are here, established and alive. It remains with themselves to prove that the labor and the anxiety expended upon them were not in vain.

Among the societies founded here during my régime

none deserves higher praise than the reading circle, whose object is to direct towards proper sources and lead by the best channels the Catholic mind towards all that is really greatest in the world of letters. Its members have worked with steady progress and deep earnestness, and I trust they will continue in the same excellent spirit.

There is too much else to say to permit me to enter more into detail concerning the Catholic life of this parish and this city, its struggles and its undoubted progress even within the short span of five years. The tree is strong and vigorous. The rain has descended from the skies — the torrents at times from stormy skies. The dew has descended softly from heaven in the quiet of the night. The sun of God's grace has warmed the tree and its branches, and the fruits are already appearing sound and wholesome and plentiful. The long years of anxiety of our fathers in the Faith, the labor and tears of Bishops and priests, all are now bringing forth a ripening harvest. Let those who gather the blossoms and the fruits not forget the toiling which made the field beautiful and fruitful.

Financially these five years have been very successful. The cathedral debt has been very materially diminished. The property of the parish has been increased and that notwithstanding the complete renovations and repairs made upon the church, the house, and the schools. In the future the cathedral parish has only to provide for its natural growth. The burdens which confronted the past are all but vanished. But not for this should your efforts weaken. Much has been done, but you must not rest, but go on valiantly to meet new situations and new developments. That alone is life.

Extending our gaze beyond parish limits, we look out upon the diocese and the whole State. No one who has not traveled the length and breadth of this vast territory, almost as large as all the other dioceses of the province together, can realize the burden that weighs upon its Bishop. The extent of territory, the distances between many parishes, the scarcity of material means to carry on needed labors, and the great question which is by its very nature the most difficult of all — the variety of race and tongue — all these causes make grievous indeed the duty of the prelate of this See.

Going over again in memory the events of my government, recalling minutely the many details of questions, of causes, of persons and affairs, again here in this sacred place, I feel profoundly at peace in spirit. I have to-day an immense satisfaction in the conviction that every case which came before me for decision I met with only one idea in my brain and one desire in my heart, — to deal with it in impartial justice, considering neither friend nor enemy, but looking the question straight in the face, and answering it as if I were answering God Himself. I have never willingly shirked a responsibility nor feared results, even when by the acts of others the issue was not agreeable to myself personally.

I came here with the strong determination to work not for myself, not for my friends, not for one part or portion, but for all; for the glory of God and the progress of His holy Church. As far as I could, as far as I saw, and as my own weak powers permitted, that I have done. The results have been a great consolation. Those who desired petty or partial decisions have been disappointed and their disappointment is my glory. Those who have wished justice, equal and impartial, have followed me

with their prayers and their affection, and these have been my great consolation.

He who fears the glare of public life, the arrows of envy and misrepresentation, had better rest calmly in the quiet shade of private life. I learned long ago that beneath the mitre of gold is the crown of thorns, and I have accepted the one with the other.

If the just decisions of legitimate authority do not meet with full coöperation by those whose duty it is to execute them, God the just Judge will put the responsibility upon those who stand in the way of progress and of the full prosperity of His Kingdom. To Him I leave the verdict.

It is my proud privilege to say, and it is to the honor of the Diocese at large to know, that never once have my ultimate decisions been questioned, never once have I been suspected of an unjust action. That too is another consolation.

I have listened to all and heard all, for all were equally mine. I have never pretended nor shall I ever pretend to content all. I find no such miracle even in the life of Christ Himself.

It has been my ardent desire during these years, indeed one of the strongest hopes of my episcopate, to unite in bonds of steel this See to the See of Peter. Every conviction of my intellect, every sentiment of my faith impels me to this, for I know that there is no other hope of perfect unity of faith, no other assurance of harmony among the varieties here of origin and of interest.

In this I have obeyed Saint Paul's injunction, for by argument, by preaching, by precept, and through my pastoral letters in season and out of season I have never ceased to repeat the same lesson alike to all.

Here in this Cathedral I chanted the solemn requiem of the great Pope Leo and the glad Te Deum which rang around the world at the election of the beloved saintly Pontiff who reigns to-day, Pius X. At the bidding of Leo I came to you. At the bidding of Pius I leave you. Their voice is God's voice, and when they have spoken duty is clear.

Of one thing I am proud for your sake — the name of Portland is known in every land of the Orient. That is an honor which Pius gave to this beautiful city by the sea. And her sons are justly proud of the distinction which a Pope conferred upon her. Were I to remain with you forever I should still forever repeat the same injunction: as you are Christians and Catholics so be ye also Romans. Love your Church, your priests, your prelates, and be faithful and dutiful children of Christ's Vicar on earth.

Outside the sphere of my ecclesiastical office, yet in a thousand ways knitted into it was the State. I have tried always to do my full duty as citizen as well as bishop.

I have ever fostered harmony and concord among all, and I reckon among my dear friends many who are not of the Faith, but whose hearts are of gold and whose characters are fine, lofty, and noble. From citizens of every walk of life I have received countless courtesies, favors, and marks of friendship, and I deeply love the people of Maine for the respect and deference which they show to whoever deals with them in frank and open sincerity, even though he differ with them in religious conviction.

The Governors of this State, the Mayors and public men have vied with one another in rendering service to us and to our people in our needs. I thank them now one

and all for the uniform kindness which they have shown to me, to my priests and to my people. And I firmly believe that every day as the Church becomes better known they will more clearly realize her inestimable value as an element of order and prosperity in the State.

To all then I say farewell. To the priests who have been my consolation and my strength — to the people who have labored with them and with me for God — to this city where I have known so many noble souls, and whose memory shall always live with me in grateful remembrance — to this Diocese, my first See, which as such I shall always love with my youth's love — to this old State which has been the tender nurse of strong men — to all, farewell.

In this solemn hour I have but one request to make. Be to him who comes to take my place what you have been to me. He will do more for you than I have been permitted to do, though he can never wish more than I have desired to be to you as I said when I first spoke to you here in this sacred spot five years ago, not only your Bishop but your father and your friend. If I have done aught that merits praise, thank God for it and give me your prayers. If aught I have done which deserves not praise, forgive me. God bless the Diocese of Portland. God bless the State of Maine.

EULOGY OF BISHOP DELANEY

MANCHESTER, N. H.,

JULY 13, 1906

Bishop Delaney has passed to his reward. Like every other mortal he will long be mourned by his friends, who knew and loved him, and by the world at large will be recalled for a while as one who had given great promise and who did not live to accomplish it. Every official has his official epitaph, — "Vixit." The world moves on, and the official of yesterday is replaced by the official of to-day. One sorrow drives out another, and the memory of any grief, however great, soon mercifully passes, except to those whose hearts have received a wound too deep to heal during the rest of life. The ecclesiastic usually has few who mourn a personal loss. His life is given to the Church in almost an impersonal way. The priest is the father of his flock; the Bishop is the father of his diocese. He labors and toils, and lives and dies, and the grave closes over him. For a day the hearts of all are filled with solemn grief; they gather around the lifeless body, and their prayers mingle with the weeping of friends. And there is left only a memory.

What memory does this people enshrine of their young bishop, so soon called from the battle of life to the victory? A memory of youth consecrated to God, of intelligence devoted to truth, of a heart honest, pure, and holy, which thrilled with the impulse of a strong zeal, and beat in sympathy with the unhappy and the poor of God.

No need to speak here of those qualities, which as a priest endeared him to his people; nor of those traits of character which gave such promise as a Bishop, and as a ruler in the Church of God. You, beloved priests, have known the honesty of his purpose, the simplicity of his faith, the rugged manliness of his virtue. You have known his kindliness of heart, the catholicity of his affection for you all, and his impartiality. His life was genuine; all that he did bore the mark of candor. He had the frank intrepidity of the soldier of Christ. He knew the duties of his state; he understood the sacredness of the laws which governed his office; he feared no unjust criticism nor flinched before the difficulties of his post. His intention was clear and upright, and, with the strength of purpose which accompanies perfect honesty of purpose, he only smiled at the cavilling criticism, which was only thinly veiled by courtly phrases. He was a good bishop because he was an honest man. Had he lived, the See of Manchester would have waxed strong under his hands. Conditions needed one who loved all and feared God alone. He lived by that noble rule, and as knowledge of his character grew, so inevitably must have grown around him love, unity, strength. Love, for nothing creates affection but affection; unity, for the rights of all would be safeguarded and the feelings of all considered, and that principle welds into unity; strength, for that is the child of love and unity.

What he scarce had time in living to do, much of it in dying he accomplished. Around the bedside of the young Bishop was enacted a scene which typified his hopes of life. Already death was knocking at his heart, and the youthful hand that had scarcely held the crozier had relaxed in the feebleness of fatal illness. It must all

have seemed a mystery to him as he lay there, his temples still new to the mitred crown, now bound in the thorny coronet of agony, the pectoral cross of gold and jewels so soon put aside for the flinty burden of his youth's crucifix. He must have gazed in the awful stupor of surprise at the jewel upon his finger, reflecting that soon it would encircle only ashes.

Ah! the dread horror of that single moment, when it became clear to him that death was standing at the door and that soon his pontificate would end. What wonder if the cry of youth had broken from his strong heart, if he groaned at the horrid suddenness of the cutting of the golden thread of his life so full of hope, not as the worldling shudders at the sudden realization that pleasure ends in the ineffable horror of agony, but as one, whose life looked full of work for God, might sadden at the thought that it is not to be. Ah, even had one inarticulate groan of holy disappointment escaped one so young, so strong to bear and work, it would have seemed but natural. But he was supernatural in his life's hopes, and such, too, was the supreme ending of them. He had put his hands to the plough; he would not turn back. He had hoped to work for many years: now there were left only a few hours in which to work, and with the heroic courage of a faithful heart, loyal to his post, he put aside illusions, he gave one long, hard glance at the broken shaft of hopes, and girded himself for the contest until the end. He had thought to have long years in which to round out the series of his toiling efforts for eternity; he must now make each moment count for the years which were never to be. Without groan or tear he faced the dread combat, strong with the strength of faith in God, the God of his youth, the God who on earth but

little longer than he had ruled His little flock, and who, like him in youth and strength, consummated His shepherdhood. Consummatus in brevi. O quam breve tempus! But consummatus — done, finished, accomplished, his last words a blessing and a prayer for his priests and his people, with the same simple trust in God that had marked his whole life, neither shrinking nor daring, but calmly confronting the duty of death, he entered eternity. And this diocese was once more widowed.

A month has passed since then, one small month. The eyes are dried of tears, the world moves on with the eternal round of duties, joys, and cares. The young Bishop sleeps beneath the altar, and even in death, even from his tomb just beneath us, he speaks to us to-day, gathered here to do honor to his sacred memory and to chant the *Requiescat* of the Church for the peace of his soul. If his lips could move they would speak to us now the great lesson we all must learn. This would be his message: —

"Men die; the Church must live; Bishop succeeds Bishop in the long line of apostolic succession, each with his separate task and separate work, but the faith must be kept alive and the bond of charity unsevered, whoever wields the crozier. God will keep the diocese if you keep your sacred trust. Be one — *cor unum et anima una.* Let all those who kneel near my tomb depart not until they hear this voice and obey — *cor unum et anima una.*"

What is it that differentiates the Church from all around it? It is her unity. Where in all the world is such oneness of faith, of worship, of discipline to be found, welding together the children of every race? And what is the efficient cause of this unity? Authority. And what in the concrete is that authority? The episcopate.

The world is filled with the cry of rebellion, of disunion, of race against race, and class against class; and beneath that cry is the cry of selfishness. We will *do* as we choose, says the anarchist; there is no law of action but my own desire. We will *think* as we choose, says the heretic; there is no law of faith but my own opinion. And the battle rages between law and disorder, between faith and error. I will not serve, comes the rebel cry from all the world, and the pride of race strangles the harmony of common interest. The stubborn will meets the command and defies it. The insolent intellect refuses mystery and pretends to fathom the illimitable truths of eternity, and, like Thomas, will believe only when it sees. A thousand names are given to beautify the ugliness of mind and heart, but they are all summed up in one. Pride — only Pride.

As it was in the beginning, so now; God will have none of it. While self can see only self and seek only self, finally it receives only self, a dowry of misery, divided, uncertain, changeful, and then gone. Pride is its own reward, and anarchy and heresy go on the eternal course of eternal division, weakened by every fresh rent and dissipating themselves in a blind rebellion of mind until nothing remains but the habit of protesting, until every new division is only a promise of greater schism, until the words of Christ, "A house divided against itself shall fall," are verified.

Pride: there is the root of all that is selfish, all that is sectional, all that is partial, all that must fall. As the fallen angels within the sight of Paradise remained exiles from it, so the countless souls gazing upon the Paradise of God's Church yet remain without; because, forsooth, they must bend to the sweet yoke of authority,

they must lose self-will in the holy obedience to law, and self-sufficiency in the definitions of the Church.

Cor unum et anima una! There can be no strength without unity. It is the unity of will and mind which distinguishes the true Catholic. Unity is one of the essential marks of the true faith, distinguishing it from all others. Nothing local, sectional, or divided. But a common hope in a common faith, the same in all time and in all places.

The centre of all this unity is the See of Peter. In obedient loyalty to the Vicar of Christ, the Bishop of Bishops, the children of men all over the world meet, and, putting aside in their sublime union of heart and mind all local differences, all divergent opinions, all varying interests, are built up into one Church. For them are fulfilled the words of Christ, — "one flock and one Shepherd." Greek and Maronite, Syrian and Armenian, Persian and Roman, by a fusion of mind and heart, which divine grace alone can accomplish, become in faith not Greek nor Persian, but Catholic! Whenever pride of race or nation has stood in the way of unity, then has come weakness where before was strength. This is the oft-repeated story of defection and downfall. History has recorded it clearly in the story of Constantinople, of Germany, of England.

The pride which has exalted local ambitions above the universal law has been dragged down to the very dust. The Jew wanted a God who was of Israel alone, and a church which centred in Jerusalem. But Jerusalem is left without a stone upon a stone and Israel is a wanderer over all the earth, strong still in that very pride of nation and race, which barred him from the heights of glory in the religion of all the world; so that

the very nation which gave it birth is the very one of all which has deprived itself, by pride, of Christ, who is King of Kings and Lord and Ruler of all races and nations by His Holy Church.

Cor unum et anima una. He who prefers his own will and opinion excludes himself from the Unity, without which Catholicity is utterly impossible. The people that plays fast and loose with that submission to the Bishop of Bishops, who is the very centre of unity, sooner or later falls from unity, and schism and heresy and utter dissolution of faith follow the fall. The King, the Bishop, the priest, the theologian, the philosopher, the scientist, who, guided by pride of power or pride of intellect, forgets the law which emanates from the head, and prefers or argues for his own little dictum, sins against unity, and sooner or later he will find that in seeking himself he has lost all.

Humility is the first law of the spiritual life, — personal, racial, national, intellectual humility. "Unless you become as little children you cannot enter the Kingdom of heaven." Thus Christ enunciated His condition of membership of His Church — depreciation of self, of opinions, of views, of desire, and childlike docility to His will and the authority of His Vicar. Thus alone is realized *Cor unum et anima una.* And it is equally true to say, unless you remain as little children, you cannot remain in the Kingdom of heaven. His Kingdom is His alone — ruled, governed, and controlled by Him. She has preferred to lose whole nations rather than modify or change that eternal principle of her unity, upon which rest the rights, the privileges, the functions of her universal hierarchy, the Bishops of the world with the Bishop of Bishops at their head.

So locally the key to spiritual strength and unity in a diocese is closest unity and perfect harmony with the spiritual chief. God has ordained it so. *Cor unum et anima una.* The Church universal is an empire. All spiritual kingdoms keep their strength by union with the Supreme Head. The Church local is a family; no sane child can pretend to be loyal to it who is out of order with the father of it, the Bishop. Here is the test of that unity which is absolutely necessary for the local church or diocese, as it is for the Church Universal. Union, harmony, reverence for the head, and towards him that unbroken sentiment of affectionate docility, which a true child gives spontaneously to his father.

Why now recall these facts of history, these rudiments of Catholic principles? Why? Because now more than ever these lessons are needed. When the shepherd of the flock has been stricken there is always the lurking danger that the scriptural prophecy may be verified in the dispersal of the flock.

Men die: the Church must live; and she lives in the hearts of loyal children, not by mere personal attachment, but by eternal and unswerving devotion to her eternal truths. Men die. He died whose life-blood flowed down the Cross to moisten the soil that was to bring forth confessors of the faith He taught. And from His wounded side the Church sprang with all her holy line of Pontiffs to rule her till time is no more.

Men die: your Bishop died; but the story of his life lives to quicken your faith and devotion, to warm your love for Christ's Vicar; and to keep strong and true your pledge of obedience to him whom God will send you. He who sleeps beneath this sanctuary never flinched, never for a moment wavered in his holy duty toward the

Church, toward her Chief Pontiff, toward the episcopate.

I, who knew him well, well knew his love, childlike in its simplicity, manly in its strength for Peter's Chair, for Rome, for Christ's Vicar. Who, that saw him on that happy day, when for the first time he knelt at Pius' knee, could forget the joy, the glow of fervor that radiated from his happy countenance? "I never knew till now," he said to me, "the full meaning of the episcopate, the wealth of power it embodies, the world-wide scope of the Church, and the absolute necessity of union among us all, and all with Rome. I never realized till now that, as the solitude and isolation of a priest finds consolation and strength in the paternal affection of his Bishop, so the cold isolation of the Bishop is warmed and cheered by the intimate union with Rome. It is our strength in trouble, our support amid the misconceptions, the calumnies, the false voices that trouble every official, whether of Church or State. I have always revered Rome; now I love her." With such sentiments he left her gates to face with courage the responsibilities and weight of that burden of cares which God's Providence by the hands of the Vicar of Christ had laid upon him.

I saw him after his return to his diocese, and knew that his visit to the See of Peter had worked in him more even than he knew or realized. There was after that a sudden maturity of power, a deeper sense of responsibility, a wider, broader feeling of fellowship with the world of faith. He seemed suddenly to feel that he was on firmer ground; that the novelty of the charm had passed, but had left a sober dignity behind it, a lessening of the splendor of the mitred crown, and a growth of the loving companionship of the cross upon his heart. He felt

keenly, as I know, the bitterness of undeserved reproach, the sting of unmerited criticism, but he had learned at the great centre to understand that no one escapes it; and his frown of sensitive resentment towards malice soon turned into the smile of gentle patience. "I do my best," he said to me; "I shall always try to do that. Probably that will always be too little, but I am satisfied now that the best never satisfies the ill-disposed; and the well-disposed are always contented. So good-bye, sensitiveness, and good-day to malcontents." And he thought he had framed a new philosophy, but it was only the old maxim of Christ, the maxim which has consoled every worried soul for two thousand years. "Sufficient for the day is the evil thereof."

All this was the sudden development which Rome, the eternal, the all-patient, brought to him. But the fruits which budded forth so suddenly at the warm infusion of a stronger affection for the Vicar of Christ were in reality slowly enlarging during the years of his priesthood by the constant assimilation of that other sap which runs through the vine of the eternal priesthood, — obedience and reverence and affection for his own bishop.

He had learned to obey; therefore he was placed in command. He had learned to serve; therefore he might be intrusted with authority. *Cor unum et anima una.* He had preserved the unity of charity and reverence for his own bishop; therefore he was only sure to grow in these sentiments toward the Universal Bishop when he himself should be raised to the episcopate. He had been a faithful son; therefore he would be a wise father to his own spiritual children and a docile son still to his mother the Church.

Less than two short years he reigned, but God found

him worthy. He had taken up his new honors without pride; he laid them down without regret. They were not his; they were the Church's; he gave them back unsullied for another to wear. To him they were only the livery of holy service, but to his dying breath he was true to the duty they imposed. He prayed for his beloved priests and the people committed to them. "I hope the diocese will remember her duty till another comes in my place." These were the words almost the last on his lips, the last message he sent to me. Faithful to the last, true shepherd of his flock — then came the end.

Peace, faithful servant: rest, young soldier. God will hear your prayers. Rest, valiant and young; your holy death, calm in the awful agony, confident that you had done your best, will do even more than a long life. God has spared you much which most of us must bear, the wounds of injustice, the scars of the long contest, the weariness of hard-fought battles to keep the strength of unity.

Rest, then, in the union of heart to heart and mind to mind with Christ; and pray that your priests and people may also realize that perfect unity which the Church commands; that right and truth may come to all, until she sends another to sit upon the throne now vacant; until to your successor comes the loyal welcome, "*Ad multos annos*," as to you has gone out the wish — "*Ad annos aeternos.*"

END OF VOLUME II

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